

An in-depth investigation into their articles on *Īmān*,
Kufr and *Takfīr* and ‘**RULING BY OTHER
THAN WHAT ALLĀH REVEALED**’.

PART II: Replying to the followers of doubt; the slanderers; the envious and the enraged ones. Reviewing recent www.salafipublications.com responses to PART 1 in this series.

Tuesday, March 13, 2001

Ibn Hazm, may Allāh be merciful to him said:

“And it must be known to the one who reads this; our book, that we do not say it is *Halāl* – like the ones who have no goodness in them say it is *Halāl* – to attribute to someone as a text, that which he did not say, even if his saying leans towards that because it cannot be certain that this saying implies that and (his actual statements) would contradict that. So know that attributing a saying directly to a person, whether he is a *Kāfir*, or an innovator or a mistaken one, is a lie upon him and it is not permissible to lie upon anyone!” – “*Al-Fisal Fī Al-Milali Wa Al-Ahwā’i Wa An-Nihal*”, Vol. 5/33

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Introduction5

Here we go again:	5
Reviewing the matters:	7
Issues of sensitivity:	8
Exposing the plot.....	10
Reviewing the Fatawa	10
The First Fatwā:	10
The Second Fatwā:.....	11
Attacking the Sources? Look Who's Talking!	14

The Ta'wīl of the Century: Getting to the "Heart" of the Matter 17

Terminology:	17
A. " <i>Kufr Al- 'Amalī</i> " – The Common Usage:	17
Examples of <i>Kufr Al- 'Amalī Al-Asghar</i> or the <i>Kufr</i> of actions which does not remove one from the realm of <i>Islām</i> merely due to the act alone:	18
Examples of <i>Kufr Al- 'Amalī Al-Akbar</i> or the <i>Kufr</i> of actions which removes one from the realm of <i>Islām</i> due to the act alone:	19
B. " <i>Kufr Al-I'tiqādī</i> " – The Common Usage:	20
C. " <i>Kufr Al- 'Amalī</i> " – The Obscure Usage:	20
D. " <i>Kufr Al- I'tiqādī</i> " – The Obscure Usage:.....	21

Analyzing the Statements of the People of Knowledge.....26

The Statements of Ibn Al-Qayyim, may Allāh be merciful to him.....	26
Analysis	27
The Statements of Hāfīth Al-Hakamī, may Allāh be merciful to him	28
Analysis	28
The Statements of <i>Shaykh</i> Al-Albānī, may Allāh be merciful to him	30
Analysis and Comparison	30
AN AMAZING BENEFIT:	31

Continuing the Refutation36

Ambiguity in Terminology	36
Clarifying the Terminology: Clear Statements Restrict the Meaning of Ambiguous ones.....	37
The First Clear Statement:	37
The Second Clear Statement:	38
More Ta'wīl from www.salaflpbllications.com	39
Clarifying the Meaning of a Specific Discussion by Means of an Example, Using a General Principle ..40	
www.salaflpbllications.com Accuses <i>Shaykh</i> Al-Albānī of Extreme <i>Irjā'</i> While Attempting to Defend Him.....	42

Explaining the Difference Between the Usūl (i.e. roots) of the Murji'ah their Furū' (i.e. branches).....44

The Fatwā of <i>Shaykh</i> Sulaymān Al-'Ulwān Regarding the Difference Between Someone Who has Characteristics of <i>Irjā'</i> vs. Someone Who is a Murji't	45
The Second Question:	47

The Fatwā of Shaykh Abū Qatādah Regarding the Characteristics of Irjā' in Shaykh Al-Albānī, may Allāh be merciful to him.....	48
Who is Defending Whom?	50
Our Motivations and Intentions Presumed and Accused.....	52
More Deception From www.salafipublications.com Refuted	54
The Issue or The Usūl?	55
Weak Narrations Frustrate www.salafipublications.com	57
AN AMAZING BENEFIT (Shaykh Muhammad bin Ibrāhīm, may Allāh be merciful to him):	58
Let www.salafipublications.com Accuse the Scholars	64
THE NEXT AMAZING BENEFIT (<i>Shaykh</i> Sālih Al-Fawzān's Statements):	70
Points of Agreement	71
Points of Difference	73
The "Categories of Kufr" vs. the "Causes of Kufr":	76
Continuing the Refutation... ..	84
AN AMAZING BENEFIT (Shaykh Muhammad Al-Amīn Ash-Shanqītī, may Allāh be merciful to him):	85
Shaykh Ibn 'Uthaymīn's Defence of Shaykh Al-Albānī, may Allāh be merciful to them both	89
Summary of Khālīd Al-'Anbarī's defense of <i>Shaykh</i> Al-Albānī:	90
Summary of 'Alī Hasan Al-Halabī's defense of <i>Shaykh</i> Al-Albānī:	92
Comparing the Defence of the Students with the Reality of the Teacher	94
A Word About <i>Shaykh</i> Al-Albānī and his Application of " <i>Kufr 'Amalī</i> " and " <i>Kufr I'tiqādī</i> " in 'Ruling by Other Than What Allāh Revealed.'	99
Conclusion of the Analysis of the <i>Ta'wīl</i> of www.salafipublications.com.....	102
Final Words of Advice to the Authors of www.salafipublications.com.....	103

All Praise is due to Allāh. We praise Him, and seek His help and ask for His forgiveness. We seek refuge in Allāh from the evil in our souls and from our sinful deeds. Whomever Allāh guides, none can mislead. And whomever Allāh misguides, none can guide. I bear witness that there is no one worthy of worship except Allāh. He is One, having no partner. And I bear witness that Muhammad is His servant and Messenger.

O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.¹

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.²

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).³

To proceed:

Verily, the truest speech is the Book of Allāh. And the best guidance is the guidance of Muhammad . The worst of affairs are the newly invented matters. And every newly invented matter is a *Bid'ah* and every *Bid'ah* is a misguidance and every misguidance is in the Hell-Fire.

¹ *Āl 'Imrān*, 102

² *An-Nisā'*, 1

³ *Al-Ahzāb*, 70-71

Introduction

We are at a place in history wherein those who have the greatest desires are the loudest of creation. When the least knowledgeable are the foremost to speak. When the most colourful of language contains the least benefit and substance. Indeed, the Muslims of *Ahl As-Sunnah Wa Al-Jamā'ah* are surrounded by the barking and incessant chatter of the followers of desire and imposters of champions. In light of this tragedy, the people of knowledge are busied in refuting and calling out to purify the shouts of nonsense from the shouts of truth and reform. I fear that this phase in history has never been matched by the people who preceded us. When one considers the emptiness of the message of the people of desires and then compares this with the volume at which this message is screamed, it is a wonder that people can remain guided at all. And for this we must all affirm, "*Al-Hamdulillāh*." *Al-Hamdulillāh* for the truth which stands clear from the falsehood. *Al-Hamdulillāh* for the guidance which still resides in our *Ummah*. *Al-Hamdulillāh* for the remaining people who are sincerely and genuinely interested in the state of affairs of the Muslims with respect to their '*Aqīdah*' and concepts. And *Al-Hamdulillāh* for the transparency of the plots of the people of desire and biased partisanship. With every sincere effort to separate the empty messages of hatred and spite from the messages of reform and counsel, the *Ummah* steps forward into the light of guidance and away from the darkness of deceit and shallowness.

And I ask Allāh to guide me and keep me safe from the traps of *Shaytān* and his aids with respect to delivering a message of advice to my brothers and sisters who may read these words. And I seek refuge in Allāh from turning the message into an attack upon those who have reviled me simply for the sake of revenge and personal satisfaction. Yet, I affirm that the harshness, which comes in this project, comes only as a last resort and after multiple attempts to advise with gentleness and delicacy. And I testify that I am Allāh's weak slave and I rely upon Him, *Tabāraka Wa Ta'āla*, to maintain this message and temper it with the sternness it requires and the tact it deserves. And whatever shortcomings I possess – and they are infinite – I beg my Lord; *Ar-Rahmān, Ar-Razzāq*, to keep my personal deficiencies from entering the call I pronounce which is a clarification of the matters at hand. And Allāh is the Most Powerful and is capable of all things.

Here we go again:

After receiving Part 1 in this series, a nerve was struck with the authors of www.salafipublications.com, which must have caused some personal wounds on their part. And just days ago, they have responded to my project with their own series entitled, "**In Defense of the Imām of Sunnah, al-Albānī : Part 1: Al-Albānī's Creed on Kufr**", which is another affirmation of what I said about them in my first project.

I said, "Concerning the issue of *Shaykh* Nāsir Ad-Dīn Al-Albānī, the reader might wonder why we spent so much time quoting and refuting his points in an article which was intended to address a book and series of articles by Khālīd Al-'Anbarī. The reason is because of those individuals such as Khālīd Al-'Anbarī and other than him who throw his

name around and mention how his opinion on the issue of 'Ruling by Other Than What Allāh Revealed', is the same as that of Al-Albānī, may Allāh be merciful to him. So they hide behind the name of this well-known scholar and imply by association that if we are to hold them as misguided, then this would mean that we are saying the same thing about this scholar (i.e. Al-Albānī). And for this precise reason we have chosen to address the subject of *Irjā'* in the teachings of Al-Albānī in order to illustrate the weakness of this defense which has been employed by Al-'Anbarī and other than him. And if it weren't for the constant uttering of the name of the noble *Shaykh* Nāsir, may Allāh be merciful to him, then we would not have even raised the issue ourselves. We also chose to quote from the cassette that we came across because it clearly demonstrated Khālīd Al-'Anbarī seeing and hearing the *Irjā'* with his own eyes and ears in the presence of *Shaykh* Nāsir and then his claim that this was a scandalous lie. So we have seen clearly who is the liar and who is deluded in this regard and this all came about from the challenges of Al-'Anbarī himself so he has no one to blame for this other than himself."

So www.salaftpublishations.com have fallen into the exact description of Khālīd Al-'Anbarī and have decided to focus on the matters of *Shaykh* Al-Albānī rather than the topic of 'Ruling by Other Than What Allāh Revealed'. And the reason is clear. Like Al-'Anbarī, may Allāh guide him, they too see the value in using the name of *Shaykh* Nāsir. And the reason is that they can bring principles derived from his teachings on the matter of *Īmān* and *Kufr* and then by extension, attempt to use these principles to establish rules which would necessitate that the ruler who invents fabricated laws is not a *Kāfir* unless he makes his ruling to be *Halāl* or he rejects the *Hukm* of Allāh in his heart etc. And again, this is simpler than explaining the topic and bringing proof to substantiate their allegations because they are able to take the position which seems quite secure in the following of this particular scholar and when anyone dares to suggest that this scholar had mistaken concepts about the basis of *Īmān* and *Kufr* – which would mean that their entire understanding was corrupted from its conception – they immediately slander, revile and denounce that person as a "neo-Khārijite", "Qutubī", "Takfīrī", "political activist" and enemy to the "Pure *Salafī Da'wah*". And what a brilliant, yet shallow plot they have entered into. Yet they have not succeeded in fooling anyone except themselves and their avid readers.

They have drawn a line in the sand and declared, "Either you say that *Shaykh* Al-Albānī is flawless and impeccable in his teachings of *Īmān* and *Kufr* and that the ruler who 'Rules by Other Than What Allāh Revealed' is not a *Kāfir* merely for his action, or you are a "Neo-Khārijite", "Takfīrī", "Qutubī", "Surūrī" liar and slanderer who follows his desires and has fallen into the trap of the *Shaytān*." They make no middle ground between these two extremes. And for these poor pathetic individuals, this is the dividing line between *Salafīyyah* and innovation and straying away from the *Sunnah* with respect to this issue. They are not concerned with the principles, with which you arrive at your opinions. They are not interested in the evidence, which you bring to support your understanding. If this were the case, then their hearts would have been open to evidence in PART 1 of our series, which detailed the proofs from the *Qur'ān* and the *Sunnah* and the statements of the *Salaf* and the people of knowledge about 'Ruling by Other Than What Allāh Revealed'. And if they truly were interested in principles and evidence yet

they saw mistakes and incorrect concepts being propagated in PART 1 of our series, then you would have seen them rush to correct and refute these, first and foremost.

But we do not see them rushing to explain the *Qur'ān* and the *Sunnah* and defend it from what they feel are distorted interpretations. No, the first thing which is a must for them to do is rush to show the world that one scholar, whose was mentioned in a project, wherein dozens of names were mentioned, has been lied upon or attacked or reviled, or whatever colorful term they use to emphasize the importance of their efforts. The best similitude for them is the one who rushes into the burning building to rescue his worldly possessions and leaves his wife inside the blazing inferno. It is clear what this man's priorities are. And it is clear and unhidden to anyone who seriously looks at the most recent writings of www.salafipublications.com where their priorities are.

Reviewing the matters:

We find on page 4 of this "Blazing Salafi Meteor"⁴, "The article was written by someone from Canada called Abu Huthayfah Yusuf al-Kanadie, and is actually centered around two individuals, Imām al-Albānī and Shaikh Khālīd al-Anbarī and attempts to ascribe Extremist Irjā' to them both. The main bulk of the article is based around refuting the statements of Imām al-Albānī – based upon some of his statements that occurred on cassette – and also refuting the clarifications of Khālīd al-Anbarī in his reply to the Permanent Committee, after their verdict concerning his book."

The first instance of PART 1, which mentions the name of *Shaykh* Al-Albānī, may Allāh be merciful to him, begins on page 11 and concludes on page 20. The second instance was on page 63 and concluded on page 81. This is a total of 29 pages out of a 117-page document. This is hardly the epicenter of the document, much less the main bulk.

The first section was preceded by a lengthy explanation for why I was mentioning it and explained that it was neither to attack the *Shaykh* nor to belittle his accomplishments. Rather, I said words of high respect to the noble *Shaykh*, which I would urge www.salafipublications.com to revisit. This section was included to show two things:

1. To illustrate how www.salafipublications.com are vehement in their defense of particular '*Ulamā*' – however noble – whom they blindly follow.⁵

⁴ As mentioned on page 46 of their article. I'm not kidding – it actually says this.

⁵ I said, "However, in the email correspondence, which came after my response, I came to notice that this individual seemed more interested in defending *Shaykh* Al-Albānī's reputation and attacking those who oppose him in the issues of *Īmān* and *Kufr*, than he was in proving the correctness of the *Shaykh*'s opinions about *Takfīr* etc. He also seemed more interested in attacking the authors whom I had quoted in my section on 'Ruling by Other Than What Allāh Revealed', than he was in disproving what they had said concerning the topic itself. I found this very interesting, although odd and I came to notice later, that this is quite a common strategy among these people and their readers."

2. To demonstrate how *Shaykh* Nāsir, may Allāh be merciful to him, considered actions to be separate from beliefs in *Kufr*, which was referenced in the second section.

Issues of sensitivity:

Shaykh Al-Albānī has done much for this *Ummah*. His accomplishments must not be ignored or denied. Few others have achieved what he has in areas of *Hadīth* and *Fiqh* in the entire history of *Islām*, much less in our contemporary period. He spent his life in the effort of guiding others and teaching *Islām* and refuting the innovators from the groups of misguidance and error. And because of this, we see that he made many enemies indeed.⁶ In fact, the overwhelming majority of the people who have opposed him are not people of the *Sunnah*, rather they are the scorned members of heretical groups who have personal enmity toward *Shaykh* Nāsir, may Allāh be merciful to him. And because of this, we see that certain individuals, who are loyal to the scholarship of *Shaykh* Al-Albānī, have interpreted every criticism of the noble *Shaykh* to be a kind of hatred and malice. And as such, these people have taken it upon themselves to blindly defend the noble *Shaykh* from every and all censure. So we see that one extremism has lead to another and the two are polar opposites. On the one hand, there are those who hated *Shaykh* Nāsir so passionately that they attack him for his truth and then on the other hand, there are those who loved him so intensely, that they defend him for his errors.

And this would be fine and we would prefer not to add to the criticism except that those who defend the noble *Shaykh* have blindly gone to such extremes, that they have founded their entire concepts upon his mistakes in certain matters. You see, even if an individual chose to believe that *Shaykh* Al-Albānī, may Allāh be merciful to him, was the greatest scholar who has ever existed and was completely infallible in all matters of knowledge – even the issues of *Īmān* and *Kufr* – this would not cause us to address this matter. But when these people create a movement centered around the *Shaykh's* errors in *Kufr* and *Takfīr*, and denounce those who oppose these mistakes and when certain individuals attempt to refute these concepts, they openly show their hatred and spite towards those who differ with the *Shaykh*. And this would be acceptable too except that they have even gone to the length of removing the label of *Sunnah* and *Salafiyyah* from those who have dared to utter words of counsel and reform in this regard. So this alone is sufficient for us to become vocal and active in refuting them. But when these individuals go to even further lengths of evil slander and lies upon us, then we see that it is incumbent upon us to point out their deception, evil and mischief.⁷

And this most recent set of articles from them is an affirmation and a testament to the truthfulness of what was alleged in my earlier project.

⁶ The authors of www.salafipublications.com would have you believe that I only mention these merits in order to lull you, the reader, into thinking of me as a reluctant criticizer of *Shaykh* Al-Albānī, when in fact – as they have alleged – my real aim is to hide my zealous hatred of the *Shaykh* so I can twist his statements and slander him. *Subhān Allāh*, and what an evil accusation indeed!

⁷ And by Allāh, what I would prefer to do is skip the issues of *Shaykh* Al-Albānī altogether and avoid bringing this matter up. By Allāh, it is greatly preferred to me to speak solely on the topic of 'Ruling by

And so we reiterate, once again, that this subject is not being raised by us for any other reason than how it relates to 'Ruling by Other Than What Allāh Revealed'. And if this matter was as simple as *Shaykh* Al-Albānī, may Allāh be merciful to him, holding the opinion that the ruling with fabricated laws and replacing the clear *Islāmic Sharī'ah* with these invented laws, to be a major sin which did not remove one from the realm of *Islām*, such as drinking intoxicants or committing fornication, then it would have been sufficient for us to bring the evidence from the *Qur'ān* and the *Sunnah*, which would contradict that and prove that this act is from the greatest nullifications of *Islām*. But because this opinion from *Shaykh* Nāsir, may Allāh be merciful to him, was not merely a matter of *Fiqh* and is directly related to issues of *Islāmic 'Aqīdah* and the *Usūl* of *Īmān* and *Kufr*, and because the likes of www.salafipublications.com and their mentors such as Khālīd Al-'Anbarī and 'Alī Al-Halabī, have tied these two matters together, we are forced to revisit this topic again. And let it be known that we would never have brought this matter to the forefront if it weren't for their ilk constantly raising the subject of *Shaykh* Nāsir, may Allāh be merciful to him, and his opinions in the topic of *Īmān*, *Kufr*, *Takfīr* and 'Ruling by Other Than What Allāh Revealed'. So the burden of all that follows is upon them and they have no one to blame except themselves for what they read herein.

Other Than What Allāh Revealed' and the rules and principles of *Takfīr* and to completely bypass mentioning the issues related to *Shaykh* Al-Albānī in this regard. And the reason is to respect the memory of the noble *Shaykh* Nāsir, may Allāh be merciful to him, and his position and status in the *Ummah*. This, despite what the authors of www.salafipublications.com would have you believe are my motivations. And Allāh, the Most High, is sufficient for me and He knows the reality of the heart and the intention of His slaves. However, as I pointed out in Part 1, people such as Khālīd Al-'Anbarī, 'Alī Al-Halabī and the authors of www.salafipublications.com have tied these issues together so that they can prove that the ruler who legislates fabricated laws and substitutes them in place of the pure *Islāmic Sharī'ah*, does not disbelieve from this, unless he rejects the *Hukm* of Allāh in his heart or makes his ruling to be *Halāl*. And this is essential to them so that anyone who disagrees with this concept is in opposition to *Shaykh* Al-Albānī and those who have taken this position, and therefore not under the banner of *Sunnah* or *Salafīyyah*. So in order to break these two issue apart (which infuriates www.salafipublications.com), one must disprove *Shaykh* Al-Albānī's, may Allāh be merciful to him, concepts. And when it is pointed out that these concepts include principles which are foreign to *Ahl As-Sunnah* (i.e. *Irjā'*) then the likes of www.salafipublications.com scurry and scramble towards two old-fashioned tactics:

- a) To smear the one who has alleged this matter (i.e. in this case, me) with personal attacks about that person's knowledge, popularity, intelligence and most of all, his chain of scholarship.
- b) To reach for interpretations of what was quoted in order to make the reality seem different than what was clearly presented.

And neither of these two approaches is sufficient without being accompanied with the other for these small-minded individuals. And this is apparent in their usage of flowery, alarmist, theatrical insults towards me personally as well as their far-fetched, seemingly incomprehensible interpretations of the quotations of *Shaykh* Al-Albānī, may Allāh be merciful to him. Hopefully, by the permission of Allāh, the Most High, these two tactics are completely transparent and have not succeeded in fooling any, save themselves and those who are their blind supporters. *Wa Al-Hamdulillāh*.

Exposing the plot

The author or authors ⁸ of Part 1: "The Creed of al-Albānī on Kufr" have struggled and worked hard to come up with a convincing *Ta'wīl* of *Shaykh* Al-Albānī's statements. And before we enter into this subject, it is interesting to mention the statement of www.salafipublications.com in the introduction to their first article, which responds to PART 1 of this series:

"In this series we will reply to the author of this document, and illustrate his nature and orientation and to answer his claims inshā'allāh and also illustrate in the process, his ignorance, his invalid deductions, **his making the words of the likes of Imām al-Albānī, to carry meanings and contexts that they do not in fact carry and much more.**"

And how interesting it is that www.salafipublications.com is so concerned with the correct interpretations of the words of *Shaykh* Al-Albānī, may Allāh be merciful to him, when his words are in support of their corrupt concepts. And how fascinating it is that they pay such close attention to detail in their *Ta'wīl* of his phrasing, because it is crucial and fundamental to what they perceive as *Salafīyyah*, yet they are completely oblivious to the twistings, wild allegations and outright lies upon the 'Ulamā' from their heroes; Khālīd Al-'Anbarī and 'Alī Al-Halabī.

Reviewing the Fatāwa

And just look at these two *Fatāwa* from *Al-Lajnah Ad-Dā'imah* upon the writings of Khālīd Al-'Anbarī and 'Alī Al-Halabī:

The First Fatwā:

Al-Bayān (i.e. The Declaration) from *Al-Lajnah Ad-Dā'imah Lil Buhūthi Wal-Iftā'* concerning the book entitled "*Al-Hukmu Bi Ghayri Mā Anzal Allāhu Wa Usūl At-Takfīr*", by its author **Khālīd Al-'Anbarī**:

Fatwā #21,154 1420 H, 10th Month, 24th Day.

All praise is due to Allāh and may the mercy and blessings of Allāh be upon our Prophet Muhammad and his family and his companions.

And to proceed:

The Permanent Committee for Research and Legal Verdicts has reviewed the book entitled "*Al-Hukmu Bi Ghayri Mā Anzal Allāhu Wa Usūl At-Takfīr*" by its author Khālīd Al-'Anbarī and after studying the book, it has come clear that **it is full of broken trusts**

⁸ I say, "...author or authors..." as it is quite clear that www.salafipublications.com prefers not to actually mention the name of the writer or writers of their material. Perhaps this is so that no one could refer to them as Abū Fulān because we all know how "well-known" and "well established" and "popular" these people are internationally and locally. And Allāh knows best.

concerning knowledge in what he narrated from the '*Ulamā*' of *Ahl As-Sunnah Wa Al-Jamā'ah* in twisting the evidences away from that which they indicate in the Arabic language and the aims of the *Sharī'ah* and from that is what follows:

1. Changing the meanings of the evidences in the *Sharī'ah* and playing with some of the texts, which have been narrated from the people of knowledge by excluding or changing things in a way that they would be understood other than their original meaning.
2. Explaining some of the statements of the people of knowledge with that which does not comply with their intentions.
3. Lying upon the people of knowledge. From that, him attributing to the '*Allāmah Shaykh Muhammad Ibrāhīm Āl Ash-Shaykh*, that which he did not say.
4. His claim that there is *Ijmā'* from *Ahl As-Sunnah* that the one who does not rule by what Allāh revealed in *At-Tashrī' Al-Ām* (i.e. general legislation) except with the making it *Halāl* with the heart; that this is not *Kufr*, just like the rest of the disobediences, which are less than *Kufr*, and this is a lie upon *Ahl As-Sunnah*; its basis being either *Jahl* or evil intention. We ask Allāh to keep us free from this.

And based upon what has preceded, the Committee sees that it is *Harām* to publish the aforementioned book or to distribute and sell it. **And we remind the author to make *Tawbah* to Allāh, *Ta'āla* and to return to the people of knowledge, whose knowledge is trusted, so he will learn from them what they will make clear to him, his error.** We ask Allāh for all of us guidance and steadfastness upon *Islām* and the *Sunnah*. May Allāh send prayers (of blessings) upon our Messenger Muhammad and his family and his companions.

The Permanent Committee for Research and Legal Verdicts.

The Second Fatwā:

***Al-Bayān* (i.e. The Declaration) from *Al-Lajnah Al-Dā'imah Lil Buhūthi Wal-Iftā'* concerning the books "*At-Tahthīr Min Fitnat At-Takfīr* " and "*Sayhatu Nathīr* " by its author 'Alī Hasan Al-Halabī:**

In the name of Allah – the Most Merciful – the Dispenser of Mercy
Fatwā Number: #21,517 and Dated: 14/6/1421 AH.

Praise be to Allah alone, and the *Salāh* and the *Salām* be upon the one after whom there is no prophet.

And as for what follows:

For verily, The Permanent body for research and legal opinion was informed about what

was mentioned to the eminent General Mufti from some of the sincere ones about the requests for a legal formal opinion specifically for the secretariat general of the Council of Senior Scholars with number: 2928 and dated: 13/5/1421 AH. And number: 2929 and dated: 13/5/1421 AH, regarding the two books: **“At-Tahthīr Min Fitnat At-Takfīr”** [Warning from the tribulations of Takfīr] and **“Sayhatu Nathīr”** [An Outcry of the Warner] by their compiler – **‘Alī Hasan Al-Halabī, and that they [the two books] are calling to the Math’hab of Irjā’ [by claiming] that Al-‘Amal [action] is not the condition for the correctness of Īmān,** and he attributes this to Ahl As-Sunnah Wa Al-Jamā’ah, and bases these two books upon distorted reports from Shaykh ā-Islām Ibn Taymiyyah, Al-Hāfīth Ibn Kathīr and others than them two – May Allah have mercy upon all, as well as the desire of those sincere ones for an explanation to what exists in these two books so that the readers may acknowledge the truth from falsehood... and so on...

And after the study carried out by The Body of the two aforementioned books and the examination of them, it has become clear to The Body that the book “At-Tahthīr Min Fitnat At-Takfīr” compiled by ‘Alī Hasan Al-Halabī, in what he appended to the statements of the Scholars in his forward as well as his footnotes, comprises of the following:

1 – Its author based it [the book] upon the false, innovated Math’hab of the Murji’ah, those who encircle Al-Kufr, with the Kufr of Juhūd [rejection], Takthīb [denial] and Al-Istihlāl Al-Qalbī [making permissible that which is forbidden – in the heart, only] as it [appeared] on p.6 f.2 and p.22 and this is contrary to what Ahl As-Sunnah Wa Al-Jamā’ah are upon, that Al-Kufr occurs by Al-I’tiqād [belief], by Al-Qawl [statements], by Al-Fi’l [actions] and by Ash-Shakk [doubts].

2 – His distortion while conveying from Ibn Kathīr – May Allah have Mercy upon him – from “Al-Bidāyah Wa An-Nihāyah” [The Beginning and the End] 13/118, when he mentioned in the footnote on p.15, conveying from Ibn Kathīr: “That Jankīz Khān claimed regarding Al-Yāsiq that it is from Allah, and this is the reason for their Kufr”, but when referring back to that passage [in the book we come to know that], what he attributed to Ibn Kathīr – may Allah have Mercy upon him – was not found.

3 – Attributing an unfounded statement to Shaykh Al-Islām Ibn Taymiyyah – may Allah have mercy upon him – on p.17-18 when the aforementioned compiler of the book, attributes to him, that the ruling on the Mubaddal [the one who replaces the Sharī’ah of Allah with other laws] according to Shaykh Al-Islām is not Kufr [Akbar], unless if [the replacement of the Sharī’ah] occurs with Ma’rifah [acknowledgement], I’tiqād [belief] and Istihlāl [making permissible that which is forbidden], and this is merely a baseless statement attributed to Shaykh Al-Islām Ibn Taymiyyah – May Allah have Mercy upon him – as he was the propagator of the Math’hab of the Salaf of Ahl As-Sunnah Wa Al-Jamā’ah, and their Math’hab is what has preceded, **whereas this [i.e. Alī Hasan’s Math’hab], indeed it is the Math’hab of the Murji’ah.**

4 – His alteration of the intent of the eminent Allāmah Ash-Shaykh Muhammad Ibn

Ibrāhīm – May Allah have Mercy on him – in his article – Tahkīm Al-Qawānīn Al-Wadh'iyyah [Ruling by man-made laws], when the compiler of the aforementioned book claims that the Shaykh places a condition of Al-Istihlāl Al-Qalbī [making permissible that which is forbidden – in the heart], **whereas the statement of the Shaykh is as clear as the sun in his aforementioned article to the mainstream of Ahl As-Sunnah Wa Al-Jamā'ah.**

5 – His comments upon the statements of those whom he mentioned from the people of knowledge, by implying a meaning from their statements which do not carry that meaning, as it appeared on p.108 f.1, p.109 f.21 and p.110 f.2.

6 – As there exists in the book showing insignificance to ruling with other than the laws of Allah, and especially on p.5 f.1 with a claim that having concern for the realization of Tawhīd in this issue has similarities with the Shī'ah – Ar-Rāfidhah – and this is a grave error.

7 – And by examining the second piece of work – Sayhatu Nathīr, it is found that it [the book] is as if a continuation of the aforementioned book [Fitnat At-Takfīr] – and its condition is as has been mentioned. For this reason, verily, The Permanent Body views that these two books, it is not permissible to publish them, nor propagating them, nor circulating them, due to what they contain from falsehood and distortion. And we advise their author to fear Allah regarding himself, and regarding the Muslims and especially their youth, and that he strives to gain Shar'ī knowledge first-hand from the Scholars, those trustworthy in regards to knowledge and correctness of their belief. And that knowledge is a trust, and it is not permissible to propagate it, unless it is in accordance to the Book and the Sunnah. And to uproot the likes of these opinions and the **despicable method of distorting the statements of the people of knowledge.** And it is known that to return to the truth is a virtue and nobility for a Muslim.

And Allah is the granter of success, and the Salāh and Salām of Allah be upon our Prophet Muhammad, his followers and his companions.

The Permanent body for research and legal opinion:

Head: 'Abdul 'Azīz Ibn 'Abdillāh Ibn Muhammad Āl Ash-Shaykh

Member: 'Abdullāh Ibn 'Abdur-Rahmān Al-Ghudyān

Member: Bakr Ibn 'Abdillāh Abū Zayd

Member: Sālih Ibn Fawzān Al-Fawzān ⁹

⁹ And we extend our thanks to brother Abū Az-Zubayr Al-'Azzāmī, may Allāh protect him and grant him success, for his translation of this *Fatwā*. We have borrowed this from his web site without permission, although I personally attempted to contact him for his permission without success. And we extend our apologies to our brother, Abū Az-Zubayr for using his material here, without his approval. And it is interesting to note here, that www.salafipublications.com have attacked him and reviled him as if he were the *Dajjāl*, himself, and all because he said words similar to our words in PART 1 of this series.

And if we were to list all the criticisms from the people of knowledge about the lies, twistings and fabrications upon the scholars, which have come from the likes of the two heroes of www.salafipublications.com, then it would require an entire project to enumerate them. So *Inshā' Allāh*, these two scathing indictments – which are nothing short of complete and utter condemnations of the two heroes of www.salafipublications.com – from *Al-Lajnah Ad-Dā'imah*, are sufficient to illustrate our point. And when we see that www.salafipublications.com have attempted to allege this same charge against our work in PART 1 of this series (twisting the words of *Shaykh* Al-Albānī and narrating them outside of their intended meaning), it becomes evidently clear that www.salafipublications.com are the least qualified to accuse individuals of twisting statements and taking their words out of context. This, because they weren't even qualified to (or chose not to) recognize the misquoting, twisting and obvious lies, attributed to the 'Ulamā' of *Ahl As-Sunnah* from the likes of their mentors, Khālīd Al-'Anbarī and 'Alī Al-Halabī! And so, dear reader, the transparent plot of www.salafipublications.com becomes even more obvious.

Attacking the Sources? Look Who's Talking!

Next, we see that they have attempted to attack and smear the individuals who they assume are our sources of reference. They said:

"It is vital to point out that the reference points of this individual are the likes of Abū Basīr Mustafā Halīmah -a well known Takfīrī based in Syria, Safar Al-Hawālī, Mohammad Qutb and others from the neo-Kharijite Think Tank - who have emerged in the current times and have promoted them and Hākimiyyah."

This is actually amusing for two reasons:

1. Because the reference points of www.salafipublication.com are from the likes of the two aforementioned liars and "twisters of words"; Khālīd Al-'Anbarī and 'Alī Al-Halabī, may Allāh guide and forgive them. And the authors of www.salafipublications.com have not even bothered to hide the trail back to the references in the books of these individuals and have quoted freely from them on their web site frequently.
2. I did not quote a single word from Abū Basīr, Safar Al-Hawālī or Muhammad Qutb in the entire text of PART 1 in this series,¹⁰ whereas

¹⁰ The reason they have claimed this is because in my original email, which I sent to www.salafipublications.com entitled "Exposition and Refutation of *Irjā'*" – and which was my initial attempt to advise and correct many of their concepts personally, without resorting to a public exposé – included the following quotation:

"And lastly, the following is the type of conversation betwīn ourselves and the *Murji'ah* of this era (with respect to 'Ruling by Other Than What Allāh Revealed'). *Shaykh* Abū Basīr Abdul-Mun'im Mustafā Halīmah has written this as an example in "*Qawā'id Fī At- Takfīr*":

Us: "When will these *Tawāghūt* (plural of *Tāghūt*) be *Kuffār* according to you?"

Them: "When they make the ruling by other than what Allāh revealed to be *Halāl*."

Us: Isn't the one who rejects the rulings that Allāh revealed and makes war against it and fights everyone who tries to force him to rule by what Allāh revealed, and he – with that, doesn't hesitate for one second to take the *Hukm* to the *Tāghūt*. So he makes it appear nice and good and he obligates it (upon the people) with force, when it is required, upon the slaves and the countries. Hasn't the one whose description is this made it *Halāl* to rule by other than what Allāh revealed?"

Them: "No. Not until he clearly says with this mouth that he rejects the *Hukm* of Allāh or he makes *Halāl* the ruling by other than what Allāh revealed."

Us: We will increase its clearness and your knowledge and this is on top of what has passed (in the former question): He does not avoid making as laws, the laws which attempt to be equal with the *Sharī'ah* of Allāh, which he opposes. And he forces his *Hukm*, and makes *Wājib* upon the *Ummah* its carrying out and its implementation – and beware to those who oppose it or criticize it. Hasn't the one whose description is this made *Halāl* the ruling by other than what Allāh revealed?!"

Them: "There is no evidence from what has passed that he has made it permissible."

Us: "We will increase you in knowledge because maybe you are unaware. And this is all on top of what we have already mentioned: He describes the *Sharī'ah* of the *Tāghūt*, whether or not he was the source (for the laws) or someone else was, and implies, that it provides well-being for the people and the society and other than that, from his words of praise and highness and maybe even describes it as the best types of laws that implements justice for the people. So then what would you say?"

Them: "Have you opened his heart and known that he makes *Halāl*, the ruling by other than what Allāh revealed? Doesn't he say, '*Lā Ilāha Illā Allāh*'?"

Us: "Then what is your saying about *Iblīs*? Was his *Kufr* out of rejection and making *Halāl*? Or don't you even say that he was upon *Kufr*?! And if this – your saying – is not the eye of *Ijrā'*, then what is? You are *Murji'ah*, even if you name yourself other than that name. And your claim upon the tongue that you are upon other than that *Manhaj*, and Allāh, *Ta'āla* is the One whom you will be accountable to."

And as for Muhammad Qutb, I mentioned the following single quotation:

"Muhammad Qutb said, 'Ibn Abbās has been wronged (oppressed) because he said what he said when he was asked about *Banī Umayyah* and if they were ruling by other than what Allāh revealed. They (the *Khawārij*) asked, 'What do we say about them (*Banī Umayyah*)?' No one has said the *Banī Umayyah* were *Kuffār* because they used to rule with the *Sharī'ah* in the general lives of the people but they went away from it in some of the matters that had to do with their *Sultāniyyah*, either out of misunderstandings or due to their desires. However, they never made their disobedience a part of legislation that would oppose the *Sharī'ah* of Allāh. So Ibn Abbās said about them, 'It (the actions of *Banī Umayyah*) is *Kufr Dūna Kufr*.' Would it even be possible for Ibn Abbās to say this about those whom erase the Islamic *Sharī'ah* from its origin and replace it with man-made laws?' ('*Wāqi'unā Al-Mu'āsir*' Pg. 334)

And this single quotation from Muhammad Qutb was an illustration among several which I quoted to them, informing them that the sayings of Ibn Abbās about the verse:

And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.

...were directed towards the rulers of *Banī Umayyah*, who never replaced the laws of the *Sharī'ah* with their own fabricated laws. And so I went on to explain the difference between those rulers who replace the laws and those rulers who simply rule by other than what Allāh revealed in particular instances, due to desire etc.

www.salafipublications.com have not only quoted 'Alī Al-Halabī and Khālīd Al-'Anbarī throughout their entire web site, but they have even attempted to use their words and explanations to refute us in their response to PART 1 in our series! And what an embarrassment for them and we seek refuge with Allāh from falling into such humiliation.

And as for *Shaykh* Safar Al-Hawālī, then I neither mentioned his name or his books or his statements in any of my correspondence with www.sāfipublications.com and neither in my refutations of them. However, it is obvious why they have demonstrated their utter hatred to all three of these personalities. And it is for the same reason why they have attacked me and my writings.

As for the honorable *Shaykh* Abū Basīr, may Allāh preserve him, he was a former student of *Shaykh* Al-Albānī's but when the now infamous cassette entitled "*Al-Kufrū Kufrān*" – recorded by "*Tasjīlāt Bayt Al-Maqdis*" in Amman Jordan in 1996, was released, it was Abū Basīr who wrote the most popular refutation of the cassette and sent it to his former teacher as a personal *Nasīhah* (i.e. advice). And only when the noble *Shaykh* Al-Albānī, may Allāh be merciful to him, did not respond to the *Nasīhah*, did Abū Basīr release the refutation to the public as a treatise which was later published in book form.

And this was all it took for the authors of www.salafipublications.com to consider him an enemy to their *Manhaj* and to attack and vilify him with names such as "*Takfīrī*" and "*Qutubī*" on their web site. And when we look to their news bulletin section, we see an article entitled "Amongst The Takfīri Intelligentsia: Abu Basīr Mustafa Halīmah", which claims:

"Abu Basīr Mustafah Halīmah has wallowed in the mires of ignorance, desire and misguidance in this aforementioned book, has innovated many principles in the issue of takfīr, the sum total of which necessitate the takfīr of the vast majority of the Ummāh."

And when we look to their quotations which they offer to substantiate their allegations, we find only a single reference to his statement, which compares the *Irjā'* of *Shaykh* Nāsir, may Allāh be merciful to him, to that of Jāhīm Ibn Safwān. This was all they considered important enough for them to inform their reader. They state that this person basically considers the vast majority of the *Ummah* to be apostates, but rather than demonstrating the correctness of this alarming allegation, which any clear minded individual would consider a huge matter, they chose instead, to offer a single quotation about a statement which has nothing to do with what they have accused him of. And what is the opinion of one scholar about his former teacher compared to his *Takfīr* of the "vast majority of the *Ummah*"?! So what is it that makes him a *Takfīrī* in their eyes? It is his allegation that *Shaykh* Al-Albānī was upon *Irjā'* in his teachings. This is all it takes for them to label you with this name. Do you see, dear reader, how this is exactly how www.salafipublications.com has treated PART 1 in our series? Isn't it obvious that www.salafipublications.com is not remotely interested in the *Qur'ān* and the *Sunnah* and the narrations from the people of knowledge and all they are concerned with are individuals and personalities? And this is the precise description of the people of desire and contempt. May Allāh guide them and us, *Inshā' Allāh*.

And as for *Shaykh* Safar Al-Hawālī, may Allāh preserve him, then it is the same issue for him as well. They call him all kinds of names, some of which are hardly found in describing the worst stubborn innovator, and it all leads back to a single sentence he uttered about the *Irjā'* of *Shaykh* Al-Albānī in his doctoral thesis; "*Thāhīrat Al-Irjā' Fī Al-Fikr Al-Islāmī*". And due to this book being supervised and edited by his former professor, Muhammad Qutb, this means that Muhammad Qutb is equally "*Takfīrī*" in his *Math'hab* by association. And if these weren't such staggering, defamatory and slanderous accusations, they would almost be funny in their simplicity and foolishness. And what was it that we found in their '*Aqīdah*' section, under the heading "Refutation of the Ash'arīs"? It is an article entitled, "Are the Ash'arīs from Ahl us-Sunnah wal-Jamā'ah?" And this is the very same article, which used to bear the name of *Shaykh* Safar Al-Hawālī before they removed it. So their deception and evil is manifestly displayed!

The Ta'wīl of the Century: Getting to the "Heart" of the Matter

As stated earlier, the crux of the response of www.salafipublications.com in their response to PART 1 of our series, is that they have attempted to make an interpretation of the statements of *Shaykh* Al-Albānī, which would coincide with the principles of *Ahl As-Sunnah Wa Al-Jamā'ah*; thereby reinforcing the knot they've tied around the issues of 'Ruling by Other Than What Allāh Revealed' and *Shaykh* Al-Albānī's opinion about actions and their relation to *Kufr* and *Takfīr* and what it necessitates.

Basically, they have stated that the term "*Kufr 'Amilī*", which *Shaykh* Al-Albānī used in his conversation with the questioner in "*Al-Kufru Kufrān*" refers to all types of *Kufr Al-Asghar*, which does not take one outside the realm of *Islām*. And likewise, his usage of the term "*Kufr I'tiqādī*" refers to all forms of *Kufr Al-Akbar*, which do take one outside the realm of *Islām* – be they actions, beliefs or statements. Then they have gone on to demonstrate how this method of terminology has been employed by the '*Ulamā*' in previous writings, such as Ibn Al-Qayyim, Hāfīth Al-Hakamī and Muhammad Ibn Ibrāhīm Āl Ash-Shaykh, may Allāh be merciful to them all. Next, they have brought a principle from *Ahl As-Sunnah*, about the actions of the limbs being tied to the actions of the heart, which would make the usage of this method of terminology consistent with the statements of *Shaykh* Nāsir, may Allāh be merciful to him. And lastly, they have attempted to go through selected lines of the excerpt, which I quoted in PART 1 of our series, and illustrate how *Shaykh* Al-Albānī's comments are actually in compliance with this aforementioned usage of terminology. And of course, along the way, we have the usual evil natured insults and personal attacks on myself and my intelligence and lack of knowledge etc., which we have come to expect from these individuals, may Allāh forgive and guide them.

So let us go through this *Ta'wīl*, point by point and make the matters clear to the reader and let us see if this interpretation holds any weight, being as objective as possible and seeking the truth in doing justice to the words and opinions of *Shaykh* Al-Albānī, may Allāh be merciful to him.¹¹

Terminology:

A. "*Kufr Al-'Amalī*" – The Common Usage:

(i.e. *Kufr* of actions) is ordinarily used to refer to actions of *Kufr*, which would include statements and all forms of both *Al-Kufr Al-Asghar* and *Al-Kufr Al-Akbar*. And it is called *Al-Kufr Al-'Amalī* primarily because it emphasizes the source where the *Kufr* manifested

¹¹ And we mention again, here, that none of this is due to hatred or spite towards the memory of the noble *Shaykh*, and none of this would be necessary if it wasn't for the likes of www.salafipublications.com and their ambitious contemptuous nature, concerning the subject of the *Irjā'* of *Shaykh* Al-Albānī, may Allāh be merciful to him.

itself; the body. This is because actions are ordinarily understood to occur upon the limbs.
¹² So this term refers to the cause or source of the *Kufr* and not its result.

And due to this inclusion of both *Al-Kufr Al-Akbar* and *Al-Kufr Al-Asghar*, it is not unusual to find 'Ulamā' using this added phrase in the term itself (i.e. *Al-Kufr Al-'Amalī Al-Asghar* or *Al-Kufr Al-'Amalī Al-Akbar*), thus avoiding confusion.

Examples of *Kufr Al-'Amalī Al-Asghar* or the *Kufr* of actions which does not remove one from the realm of *Islām* merely due to the act alone:

From the *Hadīth* of 'Abdullāh Ibn Abbās, may Allāh be pleased with him, who said, "The Prophet said, 'I was shown the Hell-fire and that the majority of its dwellers were women who disbelieve.' It was asked, 'They disbelieve in Allāh?' He replied, 'They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"¹³

And the *Kufr Al-'Amalī Al-Asghar* is demonstrated with her statement, "I have never received any good from you."

And the *Hadīth* has been further explained by Al-Bukhārī in his *Sahīh* by listing it under the heading entitled, "Ingratitude (*Kufr*) to the husbands and *Kufr* less than *Kufr* (i.e. *Kufr Dūna Kufr*)." Al-Qādhī Abū Bakr Ibn 'Arabī said, in his explanation, "The point of the author here is to make clear that just as acts of obedience are called *Īmān*, acts of disobedience are called *Kufr*. But when it is said upon them (those who disobey) it isn't meant as the type of *Kufr* that takes one outside the fold of *Islām*."¹⁴

And like the *Hadīth* of 'Abdullāh Ibn Mas'ūd RĀ that the Prophet said:
"Swearing at a Muslim is wrongdoing (*Fusūq*) and fighting him is *Kufr*."¹⁵

And the *Hadīth* of Abū Hurayrah RĀ that the Prophet SĀWS said: "Two of the people have *Kufr* in them; the one who curses his lineage and the bewailer of the dead."¹⁶

¹² Although this does not rule out the "Actions of the Heart" which can be nullified resulting in *Kufr* which removes one from the realm of *Islām*.

¹³ Narrated by Al-Bukhārī, An-Nasā'ī and Ahmad, and this is the condensed version narrated by Al-Bukhārī.

¹⁴ "*Fat'h Al-Bārī*", Vol. 1/83

¹⁵ Narrated by Al-Bukhārī, Muslim, An-Nasā'ī, At-Tirmithī, Ibn Mājah, Ahmad,

¹⁶ Narrated by Muslim and Ahmad

And his saying, "Whoever approaches his woman (i.e. wife) (for sexual relations) during her period or his woman in her anus, or goes to a soothsayer, while believing what he says, has disbelieved in what has descended upon Muhammad." ¹⁷

And from Tāwūs, who said, "Ibn 'Abbās was asked about a man who approaches his wife from her anus, so he said, "This man asks me about *Kufr*?!" ¹⁸

So these are examples from the *Sunnah* in which the word *Kufr* has been used, yet when this word is used it is meant as *Al-Kufr Al-Asghar*, and because these are actions which do not remove one from the realm of *Islām*, they can be called *Al-Kufr Al-'Amalī Al-Asghar*.

Examples of *Kufr Al-'Amalī Al-Akbar* or the *Kufr* of actions which removes one from the realm of *Islām* due to the act alone:

Allāh said:

And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*. ¹⁹

And:

Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." ²⁰

And from the *Hadīth* related by Junādah Ibn Abī 'Umayyah who said, "We entered upon 'Ubādah Ibn As-Sāmit while he was sick. We said, 'May Allāh make you healthy. Will you tell us a *Hadīth* you heard from the Prophet and by which Allāh may make you benefit?' He said, 'The Prophet called us and we gave him the Pledge of allegiance for *Islām*, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless

¹⁷ Narrated by At-Tirmithī, Abū Dāwūd, Ibn Mājah Ad-Dāramī and Ahmad with slight differences in some of the phrasings and this is the phrasing of Ibn Mājah, Ad-Dāramī and Ahmad. Authenticated by *Shaykh Nāsir*, may Allāh be merciful to him, in "*Ādāb Az-Zafāf*".

¹⁸ Narrated by An-Nasā'ī and authenticated by *Shaykh Nāsir*, may Allāh be merciful to him, in "*Ādāb Az-Zafāf*".

¹⁹ *Sūrat Al-Mā'idah*, 44 For a detailed discussion on this verse and its usage which includes *Kufr Al-Akbar*, see pg. 45-61 in PART 1 of this series.

²⁰ *Sūrat Al-Mā'idah*, 73

we noticed him having open *Kufr*, for which we would have a proof with us from Allāh.”
21

So these are actions which do nullify *Islām* and which thusly, they can be called *Al-Kufr Al-‘Amalī Al-Akbar*.

B. “*Kufr Al-I’tiqādī*” – The Common Usage:

Ordinarily understood to refer to beliefs of *Kufr*, which include all forms of *Kufr Al-Akbar*. And it is called *Al-Kufr Al-I’tiqādī* because these beliefs come from within an individual and result in beliefs in the heart which contradict *Islāmic* belief. However, it is quite rare to find the ‘*Ulamā*’ using the terms *Al-Kufr Al-I’tiqādī Al-Asghar* or *Al-Kufr Al-I’tiqādī Al-Akbar* because in most cases, the ascription of *Kufr* in the *I’tiqād* (i.e. beliefs) refers to those matters of the heart, which nullify *Islām*. Hence, the term *Al-Kufr Al-I’tiqādī* is usually understood to be *Al-Akbar* by default, except with rare exceptions. So again, this term refers to the cause or source of the *Kufr* and not its result.

So far we are in agreement with the authors of www.salafipublications.com.

But as they have pointed out in their response to PART 1 in our series, these terms can also take on a different connotation. And this would be as follows:

C. “*Kufr Al-‘Amalī*” – The Obscure Usage:

Actions of *Al-Kufr Al-Asghar* only. This usage of the term refers exclusively to actions, which carry the label of “*Kufr*” but which do not remove one from the realm of *Islām*. Such acts would include all of the actions we listed in the section above in which we detailed *Al-Kufr Al-‘Amalī Al-Asghar*; fighting a Muslim, approaching ones wife from her anus, ingratitude to one’s husband etc. So this term refers to the cause or source of the *Kufr*, which does not completely nullify the *Īmān* in the heart. However, this usage of the term *Al-Kufr Al-‘Amalī* does not include actions which nullify one’s *Islām* and the reason becomes clear in the next definition.

So this type of *Kufr* can also be called:

***Kufr* less than *Kufr* (*Kufr Dūna Kufr*)**

Minor *Kufr* (*Al-Kufr Al-Asghar*)

***Kufr* which does not cause one to leave the realm**

***Kufr* of Ingratitude (*Kufr An-Ni’mah*)**

²¹ Narrated by Al-Bukhārī and Muslim in full, and by Ahmad with only the statement of *Bay’ah* (Allegiance).

D. “*Kufr Al- I’tiqādī* ” – The Obscure Usage:

Kufr, which nullifies ones *Islām*, whether it comes from the body (i.e. actions and sayings) or the beliefs. And this is referred to because once the *Kufr*, which removes one from *Islām*, has occurred from an individual, he is a *Kāfir* both internally and externally. This means that a person who has committed an act, uttered a statement or taken a belief which nullifies his *Islām*, then the heart has had its *Īmān* nullified and what is left is *Kufr*. So it can be said that the heart – wherein the beliefs lie – is the depository for what results after *Al-Kufr Al-Akbar* has occurred. And because the actions, statements and beliefs of *Al-Kufr Al-Akbar* nullify the *Īmān* in the heart, then what remains can be called *Al-Kufr Al-I’tiqādī*.²² So whatever caused one to leave *Islām* would be called *Al-Kufr Al-I’tiqādī* and would include all of what we mentioned in our description of *Al-Kufr Al- ‘Amalī Al-Akbar* and other than that from the matters of belief as well such as:

Kufr of Stubbornness (‘Inād)²³

Kufr of Denial (Inkār)²⁴

Kufr of Pride/Arrogance (Kibr)²⁵

²² www.salaifpublications.com have awkwardly attempted to explain this on pages 8 – 9 of their response.

²³ Allāh said:

(And it will be said): "Both of you throw (Order from Allāh to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allāh, in His Messengers, etc.). [– *Sūrat Qāf*, 24]

And He said:

Nay! Verily, he has been stubborn and opposing Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). [– *Sūrat Al-Muddath’thir*, 16]

²⁴ Concerning the *Kufr* of Denial, Allāh said:

They recognize the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله عليه وسلم). [– *Sūrat An-Nahl*, 83]

²⁵ This is the same or close to the *Kufr* of Stubbornness except that the reason for the one who performs it is his pride and condescension. Allāh, the Most High said about them:

They said: “Shall we believe in you, when the meanest (of the people) follow you?” He said: “And what knowledge have I of what they used to do? “Their account is only with my Lord, if you could (but) know. “And I am not going to drive away the believers.” [– *Sūrat Ash-Shu’arā’*, 111-114]

And Allāh said about those did *Kufr* due to their pride:

Kufr of Rejection (Juhūd) ²⁶
Kufr of Hypocrisy (Nifāq) ²⁷

And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). [– *Sūrat Al-Baqarah*, 34]

He said about Pharaoh:

And he and his army were arrogant in the land, without right, and they thought that they would never return to Us. [– *Sūrat Al-Qasas*, 39]

And Allāh said:

Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. [– *Sūrat Az-Zumar*, 59]

And He said,

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? [– *Sūrat Al-Baqarah*, 87]

And He said:

But as for those who refuse His worship and were proud, He will punish them with a painful torment. [– *Sūrat An-Nisā*, 173]

²⁶ Allāh, the Most High said, about the *Kufr* of Rejection:

And they rejected them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof... [– *Sūrat An-Naml*, 14]

And He said:

But none rejects Our Signs except every perfidious ungrateful. [– *Sūrat Luqmān*, 32]

And He said:

...as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism)]. [– *Sūrat Al-'Anakbūt*, 47]

²⁷ Allāh, the Most High said about them:

Kufr of making something Harām into Halāl (Istihlāl) ²⁸
Kufr of Hatred (Kurh) ²⁹
Kufr of Mocking (Istihzā') ³⁰

Verily, the hypocrites will be in the lowest depths (grade) of the Fire [- *Sūrat An-Nisā'*, 145]

And He said:

Allāh has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. [- *Sūrat At-Tawbah*, 68]

²⁸ This is the one who makes *Halāl* what Allāh made *Harām*. There is no disagreement about the *Kufr* of one who does this because he has put himself as a partner with Allāh and legislated ruling, which strives to be equal with the law of Allāh.

²⁹ Allāh said:

But those who disbelieve (in the Oneness of Allāh Islāmīc Monotheism), for them is destruction, and (Allāh) will make their deeds vain. That is because they hate that which Allāh has sent down (this Qur'ān and Islāmīc laws, etc.), so He has made their deeds fruitless. [- *Sūrat Muhammad*, 8-9]

And He said:

Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, *Shaitān* (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age). This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter," [- *Sūrat Muhammad*, 25-26]

³⁰ Allāh said:

Say: "Was it at Allāh and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger صلى الله عليه وسلم that you were mocking?" Make no excuse; you have disbelieved after you had believed. [- *Sūrat At-Tawbah*, 65-66]

And He said:

And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell. [- *Sūrat An-Nisā'*, 140]

***Kufr* of Turning Away (*I'rādh*)**³¹

So any of these forms and descriptions of *Al-Kufr Al-Akbar* – whether in action, statement or belief – would cause the perpetrator of them to have his heart's *Īmān* nullified and therefore *Kufr* would take its place and so when the term *Al-Kufr Al-I'tiqādī* is used, it does not describe the source, rather it describes the resulting effect on the heart.

A Brief note about this terminology:

Due to the obvious complexity of the different connotations of these terms and how they can be used, we would advise the reader to avoid using the terminology of *Al-Kufr Al-'Amalī* and *Al-Kufr Al-I'tiqādī* for several reasons. From them:

1. The *Salaf* did not use these terms; rather they used the term “*Kufr Dūna Kufr*” (i.e. *Kufr* less than *Kufr*) or *Kufr*, which does not take one outside the realm when referring to the *Al-Kufr Al-Asghar*, thus eliminating the usage which describes the source or the effect altogether. This usage is simpler and only refers to the level of *Kufr* and whether it is the type which nullifies all the *Īmān* or the type which only reduces it.
2. This kind of usage of the terminology can lead to the misconception that only *Kufr* which emanates from the beliefs of the heart can cause one to leave *Islām*. And verily, without a detailed explanation of the second usage of *Al-Kufr 'Amalī* and *Al-Kufr Al-I'tiqādī*, many people have fallen into this precise mistake, such as the honorable *Shaykh* Muhammad Nāsir Ad-Dīn Al-Albānī, may Allāh be merciful to him.

Shaykh ‘Abdul-Qādir Ibn ‘Abdul-‘Azīz may Allāh free him, said, “...And from this, it is clear that *Al-Kufr Al-'Amalī* – and that is *Al-Kufr Al-Asghar* – is other than *Kufr* through actions, which is *Al-Kufr Al-Akbar* that falls upon the sayings of the tongue and the actions of the body. And I call the people of knowledge and its students in our time and

³¹ Like Allāh, the Most High said:

And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. [- *Sūrat Al-Kahf*, 57]

And He said:

And indeed We have given you from Us a Reminder (this Qur'ān). Whoever turns away from it (this Qur'ān i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection. They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection. [- *Sūrat Taha*, 99-101]

And turning away could be *Kufr* or it may be less than that depending upon what it leads to.

the upcoming eras, to avoid the use of the terminology "*Kufr 'Amalī*" and to use instead what was narrated from the *Salaf* in its meaning and this is for two reasons.

'Firstly, because it is an innovated terminology which was employed by the later people and it was not narrated by the *Salaf* from the *Sahābah* and the *Tābi'īn* (i.e. those who witnessed the *Sahābah*). Rather, what was narrated from them was the description of *Kufr Asghar* with the terminology "*Kufr*, which does not remove one from the *Millah* (i.e. realm of *Islām*)" and the terminology "*Kufr Dūna Kufr*" and it was what was narrated by *Imām* Al-Bukhārī in his *Sahīh* in "*Kitāb Al-Īmān* and the Terminology of *Kufr* of Ingratitude". **And the second reason being, that describing *Kufr Asghar* as *Kufr 'Amalī* gives an impression that no one disbelieves by an action and that there is no *Kufr* except in belief and this is the *Math'hab* of the *Murji'ah*...**" – to the end of his words.³²

³² "*Al-Jāmi' Fī Talab Al-'Ilm Ash-Sharīf*", Vol. 1/

Analyzing the Statements of the People of Knowledge

So if we want to look to some of the statements of the people of knowledge who employed this second, less common usage of *Al-Kufr Al-'Amalī* and *Al-Kufr Al-I'tiqādī*, we might narrate some of what www.salaftpublishations.com have quoted.

The Statements of Ibn Al-Qayyim, may Allāh be merciful to him

Firstly, they narrate from Ibn Al-Qayyim, may Allāh be merciful to him, who said, "... And there is another principle, that disbelief, kufr is of two types: a) the kufr of action and b) the kufr of Juhūd ' (denial) and 'Inād (stubborn rejection). As for the kufr of Juhūd then it is when one disbelieves in what is known to have been brought by the Messenger (Sallallāhu Alayhi Wa Sallam) from Allāh, out of Juhūd and 'Inād from amongst the Names, Attributes, Actions and rulings of the Lord. This type of kufr negates faith from every single aspect.

As for the kufr of action, then this divides into two types: 1) A type which negates Īmān and 2) a type which does not negate Īmān. So prostrating to an idol, belittling the Mus'haf (the Qur'ān), fighting the Prophet and reviling him negates Īmān (i.e. Islām). As for ruling by other than what Allāh has revealed and abandoning the prayer, then that is from the kufr of action absolutely.³³ So the one who rules by other than what Allāh has revealed is a disbeliever and the one who abandons the prayer is a disbeliever due to the textual ruling of the Messenger (Sallallāhu Alayhi Wa Sallam), however this is the kufr of action not the kufr of belief.

'It is also impossible for Allāh - free is He from imperfection - to call the one who rules by other than what Allāh has revealed to be a disbeliever and for the Messenger of Allāh to call the one who abandons the prayer to be a disbeliever, and then not apply the label of "disbeliever" to them. And the Messenger of Allāh (Sallallāhu Alayhi Wa Sallam) negated Īmān from the fornicator, thief, and the one who consumes Khamr (intoxicants). And also from the one whose neighbors are not safe from his evil.

'So when the label of Īmān has been negated from such a one, then he is a disbeliever from the point of view of his action, but the kufr of Juhūd and belief (I'tiqād) has been

³³ And what is intended by "...ruling by other than what Allāh revealed..." is the ruler or judge who leaves the *Hukm* of Allāh in specific instances due to desire and not in matters of *At-Tashrī' Al-'Ām* (i.e. General Legislation) or *Tabdīl Shara' Allāh* (i.e. replacing the laws of Allāh's *Sharī'ah*). See pages 52 – 58 of PART 1 in this series for the distinction made by *Ahl As-Sunnah* in this matter. And although there are no apparent, clear narrations from Ibn Al-Qayyim in his *Takfīr* of the one who engages in *At-Tashrī' Al-'Ām* or performs *Tabdīl Shara' Allāh*, the greatest proof is the absence of disapproval from him towards his teacher, *Shaykh Al-Islām* Ibn Taymiyyah, who made *Takfīr* of the Tartars who replaced the *Sharī'ah* with the "*Yāsiq*." And Allāh knows best.

negated from him. It is likewise in his (Sallallāhu Alayhi Wa Sallam)'s saying, "Do not become disbelievers after me, striking the necks of one another." (Kitāb As-Salāt of Ibn Al-Qayyim)³⁴

Analysis

So let us look deeply into the words of Ibn Al-Qayyim here. Firstly, he defines *Al-Kufr Al-'Amalī* according the generally accepted usage of the terminology. He said, **"As for the kufr of action, then this divides into two types: 1) A type which negates Īmān and 2) a type which does not negate Īmān."** And then he goes on to use the lesser applied usage of the terminology, which is that *Al-Kufr Al-'Amalī* is restricted to that which does not nullify all the *Īmān* from an individual. This is clear from his words: **"So when the label of Īmān has been negated from such a one, then he is a disbeliever from the point of view of his action, but the kufr of Juhūd and belief (I'tiqād) has been negated from him."**

So what we have here from *Imām* Ibn Al-Qayyim, may Allāh be merciful to him, is a definition which has been clearly defined to the reader. And he has preceded his discussion of the one who abandons the prayer with this explanation of the terminology he was applying. And from this text, which www.salafipublications.com narrated, we see two things:

1. Ibn Al-Qayyim, may Allāh be merciful to him, considered that actions, which are at the level of *Al-Kufr Al-Akbar*, nullify ones *Īmān* merely by one committing this action and he did not stipulate a condition of all of the actions of *Kufr* to be accompanied with *Juhūd* or *Istihlāl* in the heart for these actions to cause one to leave the realm of *Islām*. And this is clear from his saying: **"So prostrating to an idol, belittling the Mus'haf (the Qur'ān), fighting the Prophet and reviling him negates Īmān (i.e. Islām)."**
2. He made the point of clarifying this matter before employing his usage of the terminology of *Al-Kufr Al-'Amalī* as to avoid any confusion and to reaffirm the basic principle of *Ahl As-Sunnah Wa Al-Jamā'ah* of the *Takfīr* of the one who commits acts of *Al-Kufr Al-Akbar*, due to the action itself. And his usage was not to imply the source of the *Kufr*, rather it was to demonstrate the effect of *Al-Kufr Al-'Amalī Al-Asghar* in the context of the *Islāmic* texts, which label certain actions as *Kufr* but are not at the level of *Al-Kufr Al-'Amalī Al-Akbar*.

³⁴ Our brothers from www.salafipublications.com neglected to include the reference point from the book, which they were quoting from. It is from page 72 of "*As-Salātu Wa Hukmu Tārikihā*" published by *Al-Jafān wa'l-Jabī* (Cyprus) and *Dār Ibn Hazm* (Beirut, Lebanon) 1st Edition, 1416 H. / 1996 G. or from page 25 of the original publication.

The Statements of Hāfīth Al-Hakamī, may Allāh be merciful to him

Next, www.salafipublications.com narrates the words of Hāfīth Al-Hakamī who said, "When it is said to us: Prostrating to an idol, belittling the Book, reviling the Messenger (Sallallāhu Alayhi Wa Sallam), jesting about the religion - and so on - all of this is from the kufr of action - from what is apparent - so why then does it also expel from the religion, and you have at the same time, labeled the minor kufr (Al-Kufr Al-Asghar) with the kufr of action (Al-'Amalī)? And the reply is: Know that these four - and whatever resembles them -are not considered to be from the kufr of action except from the point of view that they occur by the actions of the limbs as observed by the people. However [in reality] they do not occur except with the passing away of the action of the heart - of intention (Niyyah) sincerity (Ikhlās) love (Mahabbah) and compliance (Inqiyād) - none of that remains. So therefore, these actions, even though they occur by [physical] action [of the limbs] outwardly, they in fact necessitate (Mustalzimah) the kufr of belief (Al-Kufr Al-'Itiqādī) and there is no escaping from this..." Then he said, "And we do not define the minor kufr (Al-Kufr Al-Asghar) with the kufr of action (Al-'Amalī) absolutely and unrestrictedly - [but merely as occurring by action alone, which does not necessitate a belief ('Itiqād) (that negates Īmān), and which does not negate the speech (i.e. the belief) of the heart, and nor its action." (A'lām As-Sunnah Al- Manshūrah pp.181-182).³⁵

Analysis

So let us again, look into the words of Hāfīth Al-Hakamī, may Allāh be merciful to him. And from this narration we can conclude several points:

1. The *Shaykh*, may Allāh be merciful to him, has confirmed that these actions of *Al-Kufr Al-'Amalī* expel from the religion without the additional condition of *Istihlāl* or *Juhūd* etc. in the heart. And this is clear from his statement: **"...they do not occur except with the passing away of the action of the heart..."** by which he means that when a person commits these actions of *Al-Kufr Al-Akbar*, the result is the nullification of the action of the heart. And he did not say: **"...they do not occur except after the action of the heart has passed away..."**³⁶
2. He also, as Ibn Al-Qayyim did before him, made it clear that his usage of the terminology of *Al-Kufr Al-'Amalī* was intended to reflect the result of *Al-Kufr Al-*

³⁵ Our brothers at www.salafipublications.com, may Allāh guide them, are quoting from "A'lām As-Sunnah Al-Manshūrah Li 'Itiqād At-Tā'ifah An-Nājiyah Al-Mansūrah", published by *Maktabat Ar-Rushd Lin-Nashri Wa-Tawzi'*, 1st Edition, 1418 H./1998 G.

We will quote from this same book but from the original publication by "*Dār An-Nūr*" in Germany, 1406 H. / 1986 G. so the page numbers will not reflect the same quotations for those who wish to verify our references.

³⁶ *Inshā' Allāh*, we will make clear the importance of this distinction shortly.

'*Amalī Al-Asghar*, in the sense that it does not cause one to leave *Islām*. Thus, he makes it clear that his usage of the term *Al-Kufr Al-'Amalī* does not imply that there are no actions which cause one to leave *Islām*, rather he has affirmed that they do as in the above narration.

And this is made even more explicit in another question from the same source which www.salaftpublishations.com selectively quoted:

"What is the *Al-Kufr Al-'Amalī*, which does not take one outside the *Millah* (i.e. realm of *Islām*)?" He answered, "It is every disobedience which the Legislator (i.e. Allāh) has labeled with the name "*Kufr*", while the name of "*Īmān*" remains upon the one who performs it."³⁷

3. As for his usage of *Al-Kufr Al-I'tiqādī*, then it is again clear that the *Shaykh*, may Allāh be merciful to him, is referring to the result of *Al-Kufr Al-Akbar* on the actions of the heart. That is to say, he is not limiting the source of *Al-Kufr Al-Akbar* to matters of the heart, rather he has called all acts of *Al-Kufr Al-Akbar*, *Al-Kufr Al-I'tiqādī* because every *Kufr Akbar* – whether actions, statements or beliefs – end in the nullification of the actions or statements of the heart. And this all becomes obvious in his statement: **"So therefore, these actions, even though they occur by [physical] action [of the limbs] outwardly, they in fact necessitate (Mustalzimah) the kufr of belief (Al-Kufr Al-I'tiqādī) and there is no escaping from this..."**

And also, "The *Kufr* is two *Kufrs*; *Al-Kufr Al-Akbar*, which takes one outside the *Īmān* totally and it is *Al-Kufr Al-I'tiqādī*, which nullifies the sayings of the heart and its actions or one of the two. And *Al-Kufr Al-Asghar*, which nullifies the completion of *Īmān*, but does not nullify it totally and it is *Al-Kufr Al-'Amalī*, which does not nullify the sayings of the heart not its actions and it does not necessitate that."³⁸

So we see that both Ibn Al-Qayyim and Hāfith Al-Hakamī were quite meticulous in their qualification of the terminology which they used. And this was precisely as we have stated earlier; to avoid confusion and to confirm that some actions do, in fact, cause one to leave the realm of *Islām*. So when Hāfith Al-Hakamī posed the question to clarify his usage of *Al-Kufr Al-I'tiqādī*, we see a clear definition explaining this apparent contradiction. And his explanation was inline with what *Ahl As-Sunnah* would say about the result of *Al-Kufr Al-Akbar* on the statements and actions of the heart.

And Ibn Al-Qayyim, may Allāh be merciful to him, complied with this principle completely when he said, "So *Al-Īmān Al-'Amalī* is opposed by *Al-Kufr Al-'Amalī* and *Al-Īmān Al-I'tiqādī* is opposed by *Al-Kufr I'tiqādī* and the Prophet mentioned what we said in the *Sahīh Hadīth*, "Swearing at the Muslim is *Fusūq* and

³⁷ "*A'lām As-Sunnah Al-Manshūrah*", Pg. 82

³⁸ "*A'lām As-Sunnah Al-Manshūrah*", Pg. 80

fighting him is *Kufr*.” So he differentiated between fighting him and swearing at him and he made one of the two *Fusūq*, which one does not disbelieve by, and the other *Kufr*. And it is known that he only intended *Al-Kufr Al-‘Amālī*, not *Al-Kufr Al-I‘tiqādī* and this *Kufr* does not take him outside the realm of *Islām* or the *Millah* totally like the fornicator or the thief or the one who drinks does not leave the *Millah*, even if the label of *Īmān* does (become removed off of him).”³⁹

The Statements of *Shaykh* Al-Albānī, may Allāh be merciful to him

And finally, we find that www.salafipublications.com have brought a statement from the Noble *Shaykh* Al-Albānī, may Allāh be merciful to him:

“And amongst the actions are those on account of which a person actually disbelieves with the *kufr* of belief (I‘tiqādī) (i.e. apostatizes). This is because such actions show his disbelief with absolute certainty and decisiveness in the sense that when a person commits them, it is as if he is actually expressing his disbelief with his tongue, such as the one who kicks the Qur‘ān while he knows it is the Qur‘ān and intending to do it, deliberately...” Refer to *Fitnah of Takfīr* (p. 72 1st edition, 1417H).

Analysis and Comparison

And with this narration that we have counted numerous times from the articles of www.salafipublications.com is one, which they have consistently attempted to use to demonstrate that *Shaykh* Al-Albānī, may Allāh be merciful to him, considered actions of *Kufr* to cause one to leave *Islām*; thus clearing him of *Irjā’*. And the reason is that they have alleged that his usage of *Al-Kufr Al-I‘tiqādī*, in the above quotation, is in the same context as that of Ibn Al-Qayyim and Hāfīth Al-Hakamī.

So let us put this statement – which apparently is all www.salafipublications.com could come up with – under the same scrutiny which we have done with the likes of those of Ibn Al-Qayyim and Hāfīth Al-Hakamī, may Allāh be merciful to them all.

So in order to make this statement be under the same usage of the terminology employed in the earlier narrations, it would mean that *Shaykh* Al-Albānī, may Allāh be merciful to him, was saying that these actions of *Kufr* cause the *Īmān* (i.e. actions and statements) of the heart to be nullified; thus resulting in *Al-Kufr Al-I‘tiqādī* (i.e. *Kufr* of the heart). So what this would mean is, the actions would occur and this would have their effect on the heart, rendering it devoid of any *Īmān*, therefore causing the heart to contain the result of its absence; *Kufr*.

But when looking into the actual text of this statement, we do not find this meaning consistent with the words themselves. Look to the words: “This is because **such actions**

³⁹ “*As-Salāt*”, Pg. 73

show his disbelief with absolute certainty and decisiveness in the sense that when a person commits them, **it is as if he is actually expressing his disbelief** with his tongue...”

So the *Shaykh* has actually said that these actions are a result from the *Kufr*, which resides in the heart at the time of their perpetration. And this is clear from his words, “**This is because such actions show his disbelief...**” And this statement is like saying, “**...so the internal disbelief becomes apparent from the external action...**” And this is the same as saying, “Actions of *Kufr* are evidence for *Kufr* in the heart.” And this is the saying of the *Murji’at Al-Fuqahā’* and it is clear *Irijā’*.⁴⁰

So look at this statement which is mentioned by *Shaykh* Al-Albānī, may Allāh be merciful to him, and compare it with one from Ibn Al-Qayyim, may Allāh be merciful to him:

“So like **he disbelieves by bringing a word of *Kufr* intentionally** – and it is a branch from the branches of *Kufr* – like that, **he disbelieves by acting a branch of its branches**, such as prostrating to a statue or belittling the *Mus’haf*.”⁴¹

And so Ibn Al-Qayyim has said that the statements and actions themselves are *Kufr*, which takes one outside the *Millah* (i.e. realm of *Islām*), while *Shaykh* Al-Albānī has stated that these actions “**...show his disbelief...**” and this is not a mere difference in phrasing, but a complete contradiction in meaning.

And so yet again, the evidence put forth by www.salafipublications.com stands against them. And what a humiliation for them that the very book by which they attempted to demonstrate parallel statements between Ibn Al-Qayyim and *Shaykh* Al-Albānī is the same book wherein we find a great gap between their respective understandings of *Kufr* and apostasy.

AN AMAZING BENEFIT:

A clear and obvious example of the lack of understanding of www.salafipublications.com can be found on page 7 of their document entitled, “The Creed of Imām Al-Albānī on Takfīr and Apostasy”, in which they write this exact same narration from *Shaykh* Al-Albānī and followed it with this same quotation from Ibn Al-Qayyim, may Allāh be merciful to them both. Have they no eyes with which to see the huge difference between these two sayings?! And what is even more dumbfounding, is that they mentioned these two statements together in an attempt to demonstrate the similarities of the sayings of Ibn Al-Qayyim and *Shaykh* Al-Albānī! And if this were not such an important matter, we would be amused instead of distressed.

⁴⁰ Look to PART 1 in this series pages 6 – 9 for a refutation of the *Murji’at Al-Fuqahā’*.

⁴¹ “*As-Salāt*”, Pg. 70

But the insanity does not end here. Sadly, in the same document they also include the two following statements:

Shaykh Al-Islām Ibn Taymiyyah (Rahimahullāh): "So whoever uttered a statement of kufr without having any need for uttering it, doing it deliberately knowing that it is a statement of disbelief, **then he becomes a disbeliever through that** both externally (Thāhīran) and internally (Bātinan) and it is not permissible for it to be said that it is possible for him to still remain a believer internally..." and also "**And whoever reviled Allāh or the Messenger, then he disbelieves** both externally and internally..." See As-Sāram Al-Maslūl (p.513-515).

Imām An-Nawawī (Rahimahullāh) said in "Kitāb Ar-Riddah" (The Book of Apostasy): "It is the cutting off of Islām. **This occurs sometimes by a statement that constitutes kufr, and sometimes by an act.** And the **actions which necessitate kufr (that expel from the religion)** are those which are performed deliberately, and mocking the religion is clear [in this regard], such as prostrating to an idol or to the sun, or throwing the Qur'ān into filth, and the magic which involves worshipping the sun and other such acts." Rawdhat At-Tālibīn (7/284-283)

Allāhu Akbar! These are the sayings of *Ahl As-Sunnah* – those who consider the actions of *Kufr*, themselves to cause one to leave *Islām*! And not the saying of the *Murji'at Al-Fuqahā'* – those who saw actions of *Kufr* as apparent evidence for the hidden *Kufr* of the heart. And although both these two groups saw the perpetrator of these acts to be *Kuffār*, the *Usūl* that they apply to arrive at this ruling are valleys apart! And the reason was due to a separation between actions and *Kufr*, which is the same as removing actions from *Īmān*! And this is one of the concepts of *Ahl As-Sunnah* and *Salafīyyah*, which has deluded the authors of www.salafipublications.com. And the very fact that they could not recognize this point in their quotation of these narrations altogether and their attempt to use them alongside this one from *Shaykh* Al-Albānī, is a deadlock, absolute, clear-cut proof that the authors of www.salafipublications.com are beguiled and deluded in ignorance when it comes to the topic of *Īmān*, *Kufr* and *Takfīr* and 'Ruling by Other Than What Allāh Revealed'!!!⁴²

So look to the statement again:

“And amongst the actions are those on account of which a person actually disbelieves with the kufr of belief (I'tiqādī) (i.e. apostatizes). **This is because such actions show his disbelief** with absolute certainty and decisiveness in the sense that when a person commits them, it is as if he is actually expressing his disbelief with his tongue, such as the one who kicks the Qur'ān while he knows it is the Qur'ān and intending to do it, deliberately...” Refer to *Fitnah of Takfīr* (p. 72 1st edition, 1417H).

⁴² In fact, the best similitude of the authors of www.salafipublications.com writing articles of *Īmān*, *Kufr* and *Takfīr*, is that of a colorblind man hired to paint a portrait of a brilliant sunrise. And to Allāh is the refuge from ignorance and foolishness!

And it would have been correct to say this instead:

“And amongst the actions are those which an individual disbelieves with the *Kufr* that takes him outside the *Millah* of *Islām*. **This is because actions of *Al-Kufr Al-Akbar* nullify the *Īmān* on their own** with absolute certainty and decisiveness in the sense that when a person commits them, they cause their *Īmān* to be nullified rendering him an apostate; such as the one who kicks the *Qur’ān* while he knows it is the *Qur’ān* and intending to do it, deliberately.”

And in case, www.salafipublications.com insists that this is another “...twisting and distorting of the *Shaykh*’s words...”⁴³ then let them look to their own words which indicate that the understanding I derived from this statement from *Shaykh* Al-Albānī, is the very same way they, themselves understood it. We find on page 29 of “The Creed of Imām Al-Albānī on Takfīr and Apostasy”:

“...And we have already quoted the words of Imām Al-Albānī that **amongst the external actions are those that absolutely and with certainty give evidence that a person is guilty of disbelief that expels from the religion** and amongst them is kicking the *Qur’ān*. So there is no proof for the Innovators in this, may Allāh sever them. And the statement of Imām Al-Albānī, “And amongst the actions are those on account of which a person actually disbelieves with the *kufr* of belief (i.e. apostatizes). **This is because such actions show his disbelief** with certainty and decisiveness in the sense that when a person commits them, it is as if he is actually expressing his disbelief with his tongue, such as the one who kicks the *Qur’ān* while he knows it is the *Qur’ān* and intending to kick it, deliberately (*Qasd*)...”

And this statement is further clarified by another narration from him, while speaking to Khālid Al-‘Anbarī, in the cassette “*At-Tahrīr Li Usūl At-Takfīr*” – produced by “*Tasjīlāt Īlāf Al-Islāmiyyah Lil Intāji Wat-Tawzī’*”, dated *Ramadhān* 1416 H., which is equivalent to February 10, 1996.

Shaykh Al-Albānī: We are not disagreeing with you on this point...may Allāh bless you. **There are actions, which show what is in the heart. There are actions which emerge from an individual which show what is in the heart from *Kufr* and *Tughyān*. From that is *Istihzā’*** (i.e. mocking *Islām*, the *Qur’ān*, the Prophet etc)...

So again we find words from *Shaykh* Al-Albānī which clearly state that he considered actions and statements as evidence for *Kufr* rather than *Kufr* in and of themselves. And we have responded to this idea in PART 1 in this series.⁴⁴ And the truth is that this

⁴³ As alleged on page 6 of “Part 1: The Creed of Imām Al-Albānī on *Kufr*”, which is their response to PART 1 in our series.

⁴⁴ Refer to the footnotes on pages 69 and 70 for a refresher if necessary. And look to the refutation from *Shaykh* Al-Islām, Ibn Taymiyyah and Imām Ibn Hazm, who said, “But as far as the one who swears at Allāh, *Ta’āla*, **there is not on the face of the Earth a Muslim who disagrees that it is *Kufr* on its own except the *Jahmiyyah* and the *Ashā’irah*** – and they are two groups who are not even considered – who clearly state that swearing at Allāh, *Ta’āla* and uttering *Kufr* is not *Kufr*. **And some of them say it is**

concept is *Irjā'* and mistaken. And we are not saying that it is impossible for a person to leave *Islām* internally and then for an action to emerge from him, which will show his existing *Kufr*. In fact, this is completely possible. But the point we are emphasizing here is that these actions and statements of *Al-Kufr Al-Akbar*, would nullify the *Īmān* of a person, even if he was a *Mu'min* one millisecond prior to committing them. And this is what should be understood from the student of knowledge when he hears the phrase: "Actions of *Kufr* are *Kufr*," or "Statements of *Kufr* are *Kufr*."

And one of the clearest indications of this from the Book of Allāh is:

Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.⁴⁵

So He, *Ta'āla* has said, "**Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith...**" So this *Āyah* is referring to actions and statements which take one outside the *Millah*. And this is because it is impossible for matters of the heart – be they statements or actions – to be coerced into submission. And it is only the statements of the tongue and actions of the body that can be "**...forced...**" And Allāh has affirmed that the only way these actions and statements will not cause one to leave *Islām*, are when they come from a compelled person.

Ibn Taymiyyah, may Allāh be merciful to him said, "He made everyone who speaks words of *Kufr* to be under the threat of punishment of the *Kuffār* except those who are compelled while their hearts are at rest with *Īmān*. So if it is said, 'But the Most High said:

...but such as open their breasts to disbelief...' It is said to them (in answer), 'And this is said in compliance to its (i.e. the *Āyah*'s) beginning because anyone who disbelieves without being compelled, has opened his breast to *Kufr*. And if it weren't like that, then the nullification of its beginning would have come at its end. And

evidence that he believes *Kufr*, not that he is certainly a *Kāfir* due to his swearing at Allāh, *Ta'āla*." – "*Al-Fisal Fī Al-Milali Wal Ahwā'i Wan-Nihal*", Vol. 13/498

And look to the words of Ibn Hazm, may Allāh be merciful to him, who said, "But as for the *Ashā'irah*, they have said, 'Verily, the one who shows *Islām* (externally); his swearing at Allāh, *Ta'āla* and His Messenger, with the worst profanity and utters his disbelief in them upon his tongue not due to *Tuqyah* (i.e. fear of death or torture etc.) and not merely through narration (i.e. reporting the words of another) and his confirming that he believes in that – nothing from that is *Kufr* (itself). **But then when they feared the attack of the people of Islām against them, they said, 'Rather, it is evidence that there is *Kufr* in his heart** " – "*Al-Fisal Fī Al-Milali Wal Ahwā'i Wan-Nihal*", Vol. 5/75

⁴⁵ *Sūrat An-Nahl*, 106-107

if the meaning of ‘...**whoever disbelieved...**’ was the one who opened his breast to *Kufr* – that would be without compulsion – then He would not have only made an exception to the one who was compelled, rather it would have been obligatory to make an exception for the one who is compelled and the one who is not compelled – **if he says the words of *Kufr*, willingly then he has opened his breast to it and that is *Kufr*.**”⁴⁶

⁴⁶ “*Al-Fatāwa*”, Vol. 7/220

Continuing the Refutation

So next, we find in this “Blazing Salafī Meteor”:

“Shaykh Khālīd Al-‘Anbarī read out the statement, “And there is no doubt that the kufr that expels from the religion - as is understood by Ahl us-Sunnah Wal-Jamā‘ah - is of six types and it is not just a single type: (these being): takdhib (rejection), juhūd (denial), ‘inād (wilful resistance), nifaq (hypocrisy), i‘rād (turning away), shakk (doubt).” Imām al-Albani affirmed this and agreed with this perfectly.”

And so we are not surprised that the *Shaykh*, may Allāh be merciful to him, would agree to these categories of *Kufr*, because there is not one of them which can not be in the form of internal *Kufr* of the heart. In fact, the majority of these types are firstly thought of as matters of the heart both in linguistic usage and in the terminology of the *Sharī‘ah* anyway.

And then they go on to say:

“Then there occurs later in the tape: Shaikh Khālīd al-Anbari: "...therefore, I have understood from you right now that your saying is that indeed, kufr occurs by belief, and it occurs also by speech, and it occurs also by...". Imām al-Albani: interjecting, "...by action (amal) ”.

Ambiguity in Terminology

And here we would be tempted to understand from this dialogue that the *Shaykh* was referring to matters of *Al-Kufr Al-‘Amalī Akbar*; however, we have seen too many statements from him, may Allāh be merciful to him, which would indicate that he is not saying that these actions take one outside the *Millah*, rather he is only saying that they are *Kufr*. And it is unclear from this if he intended the actions of *Kufr*, which causes one to apostatize upon committing the action, or the actions of *Kufr*, which do not cause one to apostatize upon committing them. And it is clear that *Shaykh* Al-Albānī has called the action of abandonment of prayer “*Kufr*”, however he understood this to mean the minor *Kufr* rather than the *Kufr*, which removes one from the *Millah*.

So we do not assume that a person, who says, “Such-and-such action is *Kufr*,” is necessarily referring to those acts of *Kufr*, which nullify *Īmān* absolutely. And so this was another vain attempt from www.salafipublications.com to deceive the reader. And with Allāh is the refuge.

And when we look to the nature of *Shaykh* Al-Albānī’s usage of this term, when referring to actions, we see that he requires these actions to be accompanied with *Juhūd* or *Istihlāl* in the heart before he will consider them to nullify the *Īmān* of an individual. And when we look to his discussion on sinful actions and their effect on *Īmān*, we see that the

Shaykh, may Allāh be merciful to him, did not see any sins, which takes one outside *Islām* merely due to their being committed.

Clarifying the Terminology: Clear Statements Restrict the Meaning of Ambiguous ones

The First Clear Statement:

In *Shaykh* Al-Albānī's commentary of the text of "*Al-'Aqīdah At-Tahāwiyyah*", we see that he, may Allāh be merciful to him, quite clearly alluded to this understanding when quoted Ibn Abī Al-'Izz as saying, "...Narrated from *Ahl As-Sunnah* – those who say that *Īmān* is sayings and actions and that it increases and decreases – that the sin, **whatever sin it is**, it is *Kufr 'Amalī* and not *I'tiqādī* and that the *Kufr* according to them is at levels; *Kufr Dūna Kufr* just as *Īmān* is according to them."⁴⁷

And this extra wording of the additional phrase "...**whatever sin it is**..." is not found in the wording of Ibn Abī Al-'Izz in his own commentary.⁴⁸ And so this added phrasing was not that of Ibn Abī Al-'Izz, rather it was that of *Shaykh* Al-Albānī himself, may Allāh be merciful to him. And this is exactly like saying, "There is no sin in existence, which nullifies *Islām* on its own without being accompanied by a belief in the heart."

And this is a clear refutation of the *Bātil Ta'wīl* of the likes of www.salaafipublications.com and those like them, upon his usage of the terminology *Al-Kufr Al-'Amalī* and *Al-Kufr Al-I'tiqādī*. He is not saying here that only sins which are less than *Al-Kufr Al-Akbar* are *Al-Kufr Al-'Amalī*. He is saying that *Takfīr* cannot be made to the perpetrator of a sin, "...**whatever sin it is**..." because these are actions and not beliefs!

But it is clear from the actual words of Ibn Abī Al-'Izz, that he was employing the terminology of *Al-Kufr Al-'Amalī* with respect to actions of *Al-Kufr Al-Asghar* because this section of the text of *Al-'Aqīdah At-Tahāwiyyah* was in refutation of the *Khawārij* – those who made *Takfīr* due to the sins which do not remove one from the *Millah*, such as drinking alcohol or fornication etc. And what further confirms that Ibn Abī Al-'Izz, may Allāh be merciful to him, did not intend his words as *Shaykh* Nāsir quoted and added to them, is his words which follow these ones as found later in his commentary.

⁴⁷ "*Al-'Aqīdah At-Tahāwiyyah Sharh Wa-Talīq Al-Albānī* ", Pg. 40 – 41, Published by Al-Maktab Al-Islāmī, 1397 H

⁴⁸ Look to "*Sharh' Al-'Aqīdah At-Tahāwiyyah* ", by Ibn Abī Al-'Izz Al-Hanafī Pg. 262 – 263, Published by *Al-Maktab Al-Islāmī*, 1403 H.

He said, "...And because of this, many *Imāms* refused to generally say that we do not make *Takfīr* to anyone due to a sin, rather it is to be said that we do not make *Takfīr* to them by every sin as the *Khawārij* do." ⁴⁹

And we see that the '*Ulamā*' who used this phrasing would differentiate between the sins which do not nullify *Islām* and those which do. Such as *Shaykh Al-Islām* Ibn Taymiyyah who said, "And if we say *Ahl As-Sunnah* are in agreement that no one disbelieves due to a sin, we mean by this, the sins such as fornication and drinking (alcohol)." ⁵⁰

So this becomes clear that the *Ta'wīl* of www.salafipublications.com is false from its outset in their attempt to trick their readers into accepting *Shaykh Al-Albānī*'s usage of the terminology of Ibn Al-Qayyim and Hāfith Al-Hakamī, may Allāh be merciful to them all. This is because the honorable *Shaykh Nāsir*, may Allāh be merciful to him, did not see the *Kufr* in actions the same way *Ahl As-Sunnah Wa Al-Jamā'ah* did. This is clear in that he, may Allāh be merciful to him, only saw *Al-Kufr Al-'Amalī* to be evidence for the *Kufr*, which may or may not reside in the heart at the time of the perpetration, rather than being a nullification of *Īmān* absolutely. And no matter how many times the likes of www.salafipublications.com and their heroes, 'Alī Hasan Al-Halabī and Khālid Al-'Anbarī, may Allāh guide them, attempt to demonstrate the refutation of *Shaykh Al-Albānī* against some of the branches of *Irijā'*, this does not ensure that the *Shaykh* did not fall into other branches. ⁵¹ And his separation of actions from *Al-Kufr Al-Akbar* is but one of these branches.

The Second Clear Statement:

And from the clearest statements, which proves this, is his own statement in his cassette, *Al-Kufru Kufrān*:

Shaykh Al-Albānī: "You...may Allāh bless you...have you paid attention previously and just now during this sitting, **that the *Kufr* is an action of the heart and not an action of the body?** Did you pay attention to this or not?!"

⁴⁹ "*Sharh' Al-'Aqīdah At-Tahāwīyyah* ", by Ibn Abī Al-'Izz Al-Hanafī Pg. 355 – 356, Published by *Al-Maktab Al-Islāmī*, 1403 H. And when we look to the *Imāms* of the *Salaf*, we see what Ibn Abī Al-'Izz, may Allāh be merciful to him, is saying to be exemplified precisely. Look to the following narration from *Imām Ahmad*, may Allāh be merciful to him:

"Al-Khallāl said, 'Muhammad Ibn Hārūn informed me that Is'hāq Ibn Ibrāhīm narrated to them as he said, 'I was present when a man asked Abū Abdullāh, 'O Abū Abdullāh, there is *Ijmā'* of the Muslims concerning the *Īmān* in *Qadr*; the good and the bad (effects) thereof.' Abū Abdullāh said, 'Yes.' **He said, 'And we do not make *Takfīr* to anyone due to a sin.'** So Abū Abdullāh said, '**Be silent! Whoever abandons the *Salāt*, has disbelieved and whoever says the *Qur'ān* is created then he is a *Kāfir*!**' – Look to "*Al-Musnad*" by Imām Ahmad Ibn Hanbal with the *Tahqīq* (i.e. verification) of Ahmad Shākir, may Allāh be merciful to him, Vol. 1/79

⁵⁰ "*Al-Fatāwa*", Vol. 7/302

⁵¹ This will become clearer in our upcoming section, *Inshā' Allāh*.

And if the allegation of www.salafipublications.com were correct, then this statement should read:

“You...may Allāh bless you...have you paid attention previously and just now during this sitting, that *Al-Kufr Al-'Amālī* is *Al-Kufr Al-Asghar* and *Al-Kufr Al-I'tiqādī* is *Al-Kufr Al-Akbar* or whatever causes one to leave *Islām* – be it from actions, statements or beliefs.”

Or, alternatively, he should have said:

“You...may Allāh bless you...have you paid attention previously and just now during this sitting, that the *Kufr* is what results in the heart after any *Kufr Akbar* is committed – be it from actions, statements or beliefs?”

And we would even accept:

“You...may Allāh bless you...have you paid attention previously and just now during this sitting, that *Al-Kufr Al-I'tiqādī* is all of what takes you outside *Islām* – be it from actions, statements or beliefs, and *Al-Kufr Al-'Amālī* are all the actions of *Kufr*, which do not cause one to leave the *Millah*?”

More Ta'wīl from www.salafipublications.com

So look to the wreckage of the *Ta'wīl* of the blind adherents and the followers of desires! O, www.salafipublications.com is it even possible that you could have read this statement and not see the clearness of the *Irjā'* therein! May Allāh forgive and guide you to the *Salafīyyah*, which you claim to call to!

And as they continue to construct their fortress of *Ta'wīl*, in which they hide their innovated principles of *Īmān*, *Kufr* and *Takfīr*, their walls begin to crumble and corrode such that even the slightest breeze knocks it over. It is truly as Allāh said:

...but verily, the frailest (weakest) of houses is the spider's house; if they but knew.

⁵²

So when this statement of *Shaykh Al-Albānī*, may Allāh be merciful to him is uttered, www.salafipublications.com continue to stumble in their blindness and struggle to come up with some sort of explanation for this obvious *Irjā'*. So look to their pitiful attempt:

Shaykh Al-Albānī: “You...may Allāh bless you...have you paid attention previously and just now during this sitting, **that the *Kufr* is an action of the heart and not an action of the body?** Did you pay attention to this or not?!”

⁵² Sūrat Al-'Ankabūt, 41

The author(s) of the response to PART 1 in our series said:

“[Comments]: The Shaikh here is speaking from the angle that is outlined in some of the quotations that we outlined in Part 1, in which the meaning afforded is that the heart is the *asl* (basis, foundation), and the actions follow on from that, being a branch of it, giving *dalīl* (evidence) to it (such as Shaikh ul-Islām Ibn Taymiyyah). And as for the "action of the body" being alluded to by the Shaikh, then because the context of the question is ruling by other than what Allāh has revealed, which the Shaikh considers to be the *kufr* of action to begin with, and which he does not consider to be the *kufr* that expels from the religion unless it is accompanied with *juhūd*, *istihlāl*, *i'tiqād* and the likes, then what the Shaikh intends is what he understands to be *al-kufr al-'amali*, or what is considered to be *al-kufr al- asghar*, and what will give the clearest of evidences to this is what follows below when the Shaikh gives actual examples of the types of actions he is talking about. [/Comments].”

Al-Hamdulillāh. This is what was referred to in the introduction in which we mentioned the frailty of the logic of the people of blindness. Their twistings and interpretations are completely transparent and this is a blessing from Allāh, the Most High, who has kept His *Dīn* pure from ambiguity.

So www.salaifipublications.com are alleging that this statement is in the spirit of their *Bātil Ta'wīl* of the usage of terminology of *Al-Kufr Al-'Amalī* and *Al-Kufr Al-I'tiqādī* – which they attempted to demonstrate that the *Shaykh*, may Allāh be merciful to him, intends by this, *Al-Kufr Al-I'tiqādī* to refer to all those actions, statements and beliefs that nullify one's *Islām*. However; what this statement means in its phrasing and in its context is that there are no actions which cause one to leave the *Millah* of *Islām*, unless they are accompanied with a belief in the heart at the time of their perpetration. And the best possible interpretation we could surmise from this statement is in line with what was established earlier; that the *Shaykh*, may Allāh be merciful to him, only considered the actions of *Kufr* to indicate the hidden *Kufr* of the heart and not that these actions themselves nullify the *Islām*. And the *Irjā'* of this concept is clear to anyone with any knowledge at all on this subject. So this is either the saying of the *Ghulāt Al-Murji'ah* and *Jahmiyyah* in its worst possible connotation, or the *Murji'at Al-Fuqahā'*, in its most lenient implication.

Clarifying the Meaning of a Specific Discussion by Means of an Example, Using a General Principle

And they, may Allāh forgive and guide them, are also trying to say that this statement was not a general description of *Kufr*, rather it is only in the context of the specific issue raised by the questioner – that of 'Ruling by Other Than What Allāh Revealed'. And this is simpleminded illogic, which almost needs no refutation here. However, for the purpose of thoroughness, let us look into the context of this statement:

Questioner: “Concerning the *Ijmā'* that Ibn Kathīr mentioned in “*Al-Bidāyah Wan-Nihāyah*,” that whoever rules with “*Al-Yāsiq*” (i.e. the book put together by the Tartars

who added their own *Hukm* to the *Sharī'ah* as well as some of the laws of the People of the Book) that he is a *Kāfir* by *Ijmā'* of the *Muslimīn*, and also O our *Shaykh*, just like Muhammad Ibn Abdul-Wahhāb says, "The *Tawāghūt* (plural of *Tāghūt*) are five..." and from them, "...The unjust ruler that changes the laws of Allāh..." and he mentioned the one who rules by other than what Allāh revealed. And like we know that disbelief in the *Tāghūt* is the second pillar of *Tawhīd*, because Allāh 'Azza Wa Jall said, **"Whoever disbelieves in the *Tāghūt* and believes in Allāh, then he has grasped the firm handhold..."** (*Sūrat Al-Baqarah*, 256) ...so the disbelief in the *Tāghūt* is the second pillar from the pillars of *Īmān*. So if we say that the *Ijmā'* has been narrated about the *Kufr* of the one who changes the laws of Allāh, 'Azza Wa Jall, then I must establish this *Aqīdah* and establish the *Islāmic* state – as we have heard from you – inside my heart. So I must not believe this in my heart, especially when the *Ulamā'* of the *Muslimīn* ... more than one 'Ālim ... have narrated the *Ijmā'* of the *Kufr* of the ruler who changes (the *Hukm*) and from them was Mahmūd Shākir and 'Umar Al-Ashqar and about six *Ulamā'* have narrated the *Ijmā'* on this point."

Answer from the *Shaykh*: "You...may Allāh bless you...have you paid attention previously and just now during this sitting, **that the *Kufr* is an action of the heart and not an action of the body?** Did you pay attention to this or not?!"

Questioner: "We do not agree with this."

Answer from the *Shaykh*: "This is where the problems arise. What is the *Kufr*? What does 'disbelieved' mean linguistically and in the terminology of the *Sharī'ah*?"

Questioner: "The *Kufr* in the language means the rejection but in the terminology of the *Sharī'ah*, the *Ulamā'* have broken it down into *Al-Kufr Al-I'tiqādī* and *Al-Kufr Al-'Amalī* or *Al-Kufr Al-Akbar* and *Al-Kufr Al-Asghar*. And *Al-Kufr Al-Akbar*, they said, is what takes you outside the *Millah*. So *Al-Kufr Al-Asghar*..."

Answer from the *Shaykh*: "It doesn't matter...may Allāh bless you...we do not want lectures right now! We want understanding – *wa* (Q & A). Just now you said that there is *Kufr 'Amalī* and *Kufr I'tiqādī*. Do you mean what you say? Fine. *Al-Kufr Al-'Amalī*...does the one who commits it disbelieve?"

So this statement of *Shaykh* Nāsir, may Allāh be merciful to him, is in fact, in the most general context possible. This is clear from what he says immediately after this statement:

"This is where the problems arise. What is the *Kufr*? What does 'disbelieved' mean linguistically and in the terminology of the *Sharī'ah*?"

So if this statement about the *Kufr* in action vs. the *Kufr* of the heart were limited to the context of 'Ruling by Other Than What Allāh Revealed', then this next statement – which is a question of the most general type – could not possibly fit in the discussion at this place. Also, what indicates that this statement was not limited to the context of the questioner's question about 'Ruling by Other Than What Allāh Revealed' is what appears

in the statement itself, from *Shaykh Al-Albānī*, may Allāh be merciful to him: “...**have you paid attention previously and just now during this sitting...**” So this means that even before the questioner asked his question about ‘Ruling by Other Than What Allāh Revealed’, *Shaykh Al-Albānī* was emphasizing that none of the actions themselves take one outside the *Millah* and “...**that the *Kufr* is an action of the heart and not an action of the body...**”

This is all too clear for anyone with common sense and the faculties of reason. And the obvious discrepancies between the actual text of *Shaykh Al-Albānī*’s statements and the allegations of www.salafipublications.com can only exist because they have not truly understood the reality of *Kufr* and Apostasy according to the principles of *Ahl As-Sunnah Wa Al-Jamā’ah* and the precepts of *Salafiyyah* itself.

www.salafipublications.com Accuses Shaykh Al-Albānī of Extreme Irjā’ While Attempting to Defend Him

Look to the following statements, which appear on page 16 of their response to PART 1 of our series:

“**The Extremist Murji’ah say either:**

- a) **that the act itself is not kufr at all, externally or internally, but it is just indicative of kufr, or...**” and at this point, they add the footnote: “**And this is in reference to those acts that are al-kufr al-akbar, such as kicking the Qur’ān, reviling the Messenger (sallallāhu alaihl wasallam) and the likes.**”

But this is not the *Math’hab* of the *Ghulāt Al-Murji’ah* (Extremist Murji’ah), rather it is from the *Murji’at Al-Fuqahā’* – those who did not see actions of obedience to be *Īmān* itself, rather that it was evidence for the pre-existing *Īmān* in the heart and therefore they did not see any sins – “...**whatever sin it is...**” – to be *Kufr* itself, rather that it was evidence for pre-existing *Kufr* in the heart.

Allāhu Akbar! So this example of the ignorance of the author(s) of their response to PART 1 in our series, clearly demonstrates their lack of understanding of the concepts they are attempting to explain. And this statement itself, is a condemnation of *Shaykh Al-Albānī* as an *Extreme Murji’ī* – this because they have only been able to bring a single statement in which the noble *Shaykh* said that kicking the *Qur’ān* intentionally with knowledge that it was the *Qur’ān* will “...**show his disbelief...**” which is the same as saying, “...**it is indicative of *Kufr*...**” And then they include a footnote which says that this act (i.e. kicking the *Qur’ān* intentionally) is a *Kufr Akbar*, which is *Kufr* itself! So they have labeled him with the *Irjā’* of the *Ghulāt Al-Murji’ah* in the same sentence which they were attempting to defend him! And what more would we have to say to prove their ignorance?! By Allāh, if this single demonstration of their lack of understanding were all that was to emerge from us as a refutation, it would suffice to silence their chatter! So they have not understood the difference between the *Ghulāt Al-Murji’ah* and the *Murji’at Al-Fuqahā’* and they combine this ignorance with words,

which indict the same individual with the very charge they are attempting to clear him from!! What a disgrace and what an embarrassment for them.

O www.salafipublications.com, if only you read carefully the article I sent you, with sincerity, in order to advise and correct your mistakes, entitled “Exposition and Refutation of *Irjā'*”, and considered what was therein, this gross error on your part would have been avoided.

And for the next few pages (16 – 20), www.salafipublications.com have attempted to demonstrate the difference between *Shaykh Al-Albānī* and some of the principles of the *Murji'ah*. And at this point, we must make some issues clear to the reader.

Explaining the Difference Between the Usūl (i.e. roots) of the Murji'ah their Furū' (i.e. branches).

When we look to the *Usūl* of the different groups who fell into *Irjā'* such as the *Ghulāt Al-Murji'ah*, the *Murji'at Al-Fuqahā'*, the *Jahmiyyah*, the *Ashā'irah*, the *Karāmiyyah*, the *Maturīdiyyah* or other than them, we can see certain similarities and differences. And these differences are either in the form of *Usūl* or *Furū'*.

One basic '*Usl* of the their deviation comes down to a separation of actions and *Īmān*. So all of the various groups of *Irjā'* have some varying degree of this concept.⁵³ And because of this, and all of the differences between them, it is difficult to pin down *Irjā'* to one clear definition. But what is clear is that both the '*Usl* and the *Fara'* are labeled with the term "*Irjā'*".⁵⁴ So when we look to an individual who has some branches of *Irjā'* in his ideology, it is not a necessity that all of the *Usūl* of the *Murji'ah* are present in him at the same time. And likewise it is not a necessity that all of the *Furū'* of *Irjā'* would be identical between two groups of *Irjā'* even if they agreed upon an '*Usl*.

For example, we find that some of the groups of *Irjā'* agreed to the '*Usl* that *Īmān* does not increase or decrease but they differed as to whether or not a person could be made *Takfīr* to, due to a statement or an action. Likewise, we see that some of them agreed upon the '*Usl* that actions are not from *Īmān*, yet they differed as to the necessity of uttering the *Shahādatayn* in order to be a Muslim.

Also, we see that the *Murji'ah* and the *Khawārij* – who are the greatest in opposition to one another – both agreed upon the mistaken '*Usl* that *Īmān* is a constant entity, which is either present in totality or absent in totality. So the *Khawārij* interpreted this *Usl* to mean that if a person committed any sin, his *Īmān* would leave completely and the *Murji'ah* interpreted it to mean that if a person committed a sin – "...**whatever sin it is...**" – he would always remain a Muslim because these sinful actions would not remove any of the *Īmān*, which to them, was *Tasdīq*. So here we have an example of where two groups of *Bid'ah* have agreed to a common *Usl* but were in direct opposition with respect to the *Furū'*.

So when www.salafipublications.com attempt to bring statements of *Shaykh Al-Albānī* which are in opposition to some of the *Usūl* of the *Murji'ah*, this does not necessarily clear him from all of the *Furū'* of *Irjā'*. And likewise, when they bring some words or

⁵³ So this might result in a difference between whether actions of *Kufr* would merely be considered evidence for the internal *Kufr* at the time of their being committed, or if they would not even be considered evidence for this internal *Kufr* at all. And although both of these mistaken concepts are derived from a common *Usl* – that being a separation of actions and *Īmān* – they are not agreed in the *Furū'* of what these actions prove. And this is but one example. So both are *Irjā'* but they are not identical in their understanding of *Takfīr* and Apostasy.

⁵⁴ Just as when we say the *Usl* of *Īmān* is in the heart and what comes from the body is *Fara'*. This does not mean that the matters of the heart are sufficient for *Īmān* to exist, it means that we call actions of the body *Īmān* just as we call actions of the heart *Īmān*.

statements from him, which refute the *Furū'* of *Irjā'*, this does not necessarily prove that he did not take some of their *Usūl*.

Furthermore, there are statements, which encompass the basic teachings of *Islām* that are adhered to by *Ahl As-Sunnah Wa Al-Jamā'ah* that are sometimes employed by the people of *Bid'ah* also and this is because they can take on a different meaning than what *Ahl As-Sunnah* intends by them.

Such as the saying of the *Khawārij*, who used the phrase: "*Īmān* is statements and actions and beliefs", in a different way than how *Ahl As-Sunnah* use it. This is because they understood this phrase to imply that any statement, action or belief – which is in disobedience to Allāh – would be *Kufr* by necessity and a nullification of the valid *Īmān*.

So when we say that the *Shaykh*, may Allāh be merciful to him, took some of the *Usūl* or *Furū'* of the *Murji'ah*, this does not mean that we are saying he took all of what they believed in every matter. And it is not strange to find the *Shaykh*, may Allāh be merciful to him saying, "*Īmān* is statements, actions and beliefs," or "Actions are from *Īmān*," or "*Īmān* increases and decreases," – and these are refutations from sayings of *Ahl As-Sunnah* against the general *Usūl* of the *Murji'ah* – because we must look into the understanding that is implemented with these statements as well as the other statements, which tend to affirm some of the other *Usūl and Furū'* of *Irjā'*.

The Fatwā of Shaykh Sulaymān Al-'Ulwān Regarding the Difference Between Someone Who has Characteristics of *Irjā'* vs. Someone Who is a *Murji'*

So for an encompassing explanation of this concept, we turned to *Shaykh* Sulaymān Ibn Nāsir Ibn 'Abdillāh Al-'Ulwān, may Allāh preserve him. And we called twice and asked slight variations of the same question.

The First Question:

Question: "Can we say about a person that he is a *Murji'ī* due to his saying, 'There is no action, which takes a person outside *Islām* unless it is accompanied with *Juhūd* or *Istihlāl*,' while at the same time he says, '*Īmān* is sayings and actions and beliefs?'"

Answer: "The principle when labeling a person a being a *Khārijī* or a *Murji'ī* or a *Mu'tazilī* or other than that, is that his *Usūl* are the *Usūl* of that *Math'hab*.⁵⁵ An example

⁵⁵ So look to the answer of the noble *Shaykh* Sulaymān, may Allāh preserve him, and look to how the very beginning of his answer contains a distinction between the outright declaration of a person, with a branch of *Bid'ah* as being outside *Ahl As-Sunnah* immediately and he who takes the entire *Usūl* of that group. And this is a good example for the asinine ramblings of www.salafipublications.com who immediately cast one outside *Ahl As-Sunnah* and remove the description of *Salafiyyah* and categorize him with their own innovated labels and fabricated groups such as *Qutubiyyah* and other than that!

of that is if a person says, 'I believe that *Īmān* is sayings and actions and beliefs, but I also say that the actions – there is nothing from them that is *Kufr* except that which is based upon *Juhūd* or *Istihlāl* or something like that.' **This man took an *Usl* from the *Usūl* of the people of *Irjā'*, even if he says, 'I believe that *Īmān* is sayings and actions,' because this belief is not correct and not established in his heart. And that is because if he truly believed that *Īmān* is sayings and actions and beliefs, then he would have declared the *Kufr* of the one who abandons the actions.** ⁵⁶ Because there is no difference of opinion among *Ahl As-Sunnah* that *Tawhīd* is sayings and beliefs and actions. So if he truly believed that *Tawhīd* was sayings, beliefs and actions, then why does he not make *Takfīr* to the one who abandons the actions? And for this, *Shaykh Al-Islām* Muhammad Ibn 'Abdul-Wahhāb, may Allāh the Most High grant him mercy, in "*Kashf Ash-Shubuhāt*" – in its conclusion – he said, 'There is no difference of opinion that the *Tawhīd* must be in the heart and upon the tongue and the actions. And if any of those were absent, then the man would not be a Muslim. So if he knows *Tawhīd* but does not act upon it, then he is a stubborn *Kāfir*, such as Fir'awn and Iblīs and the likes of them. And this is the general thing of most of the people. They say, 'This is true, and we understand this and we bear witness that it is correct; however, we are unable to perform it and it is not allowed amongst the people of our country except for us to comply with them,' or other than that from their excuses. And this poor person does not know that most of the *Imāms* of *Kufr* know the truth and they did not abandon it except for something of the excuses like He, the Most High said: **They purchased with the *Āyāt* of Allāh a miserable gain,**' and other than that from the *Āyāt*. Such as His saying: **They know him as they know their own sons.** And if he acts upon the *Tawhīd* through apparent actions, and does not understand it, or does not believe it in his heart, then he is a *Munāfiq* and he is more evil than the pure *Kāfir*. He, the Most High, said: **Verily, the *Munāfiqīn* are in the lowest depths of the Fire.**' – until the end of his (i.e. Muhammad Ibn 'Abdul-Wahhāb's) words, may Allāh, the Most High, be merciful to him. And they should be reviewed because they are beautiful words and are fierce in their refutation of the people of *Irjā'*. ⁵⁷ And like that also, is the *Khārijī* if he says, '*Īmān* is sayings upon

⁵⁶ *Inshā'* Allāh, we will discuss *Shaykh* Nāsir's opinion about the actions as related to *Īmān* but at this point we should mention that he was asked:

Khālīd Al-'Anbarī: Our *Shaykh*, what is the place of actions in *Īmān*? And are they a condition for its completeness or a condition its existence? I hope for clarity on this matter. May Allāh bless you.

Shaykh Al-Albānī: What we have understood from the evidences of the Book and the *Sunnah* and from the sayings of the *Imāms* from the *Sahābah* and the *Tābi'īn* and the *Imāms* who have witnessed them is that whatever exceeds the actions of the heart and passes it to what has to do with the actions of the body, **then it is a condition of the completeness (*Shart Kamāl*) and not a condition for its existence (*Shart Sihhah*).** From the first question of side A of "*At-Tahrīr Li Usūl At-Takfīr*" – produced by "*Tasjīlāt Īlāf Al-Islāmiyyah Lil Intāji Wat-Tawzī'*" , dated *Ramadhān* 1416 H., which is equivalent to February 10, 1996.

So what we see here in this clear, unambiguous answer, is that the noble *Shaykh* Al-Albānī, may Allāh be merciful to him, would consider a person within the realm of *Islām*, even if he did not have one single action of *Īmān* on the body to his credit.

⁵⁷ AN AMAZING BENNEFIT: And what an embarrassment for the authors of www.salafipublications.com who are currently (as of the writing of this document) producing a series of studies based upon the text of this same book entitled, "*Readings in Kashfush-Shubuhāt*" in which they are going through it line by line

the tongue and beliefs and actions but I also say that the perpetrator of a major sin disbelieves.' So how does the perpetrator of a major sin disbelieve while the Prophet

did not make *Takfīr* to him!? We say that this is the *Math'hab* of the *Khawārij*. And like that is the *Murji'ī* in the beginning. We say that he is a *Murji'ī* and like that is if a person says, 'I judge upon the texts [of *Islām* (i.e. *Qur'ān* and *Sunnah*)] with the intellect and I do not accept the *Āhād* (i.e. non-continuous) narrations,' then we say that he is a *Mu'tāzilī*. So everyone who takes from the *Usūl* of the people of *Bid'ah*, we say that he is astray in this issue and that he upon the *Usūl* of the people of *Irjā'* in this matter. And Allāh knows best."

The Second Question:

Question: "If there is a man who says, '*Īmān* increases and decreases,' and that, 'Actions are from *Īmān*,' then can he be called a *Murji'ī* if he says that actions do not take a person outside *Islām*."

Answer: "We know that the *Murji'ah* are (different) sects. From them are those who say that the *Īmān* is sayings and beliefs with out actions. And from them are those who say that *Īmān* is sayings and actions and beliefs; however, the one who abandons *Jins Al-'Amal* does not disbelieve – meaning that the one who leaves the actions of the body, does not disbelieve. And this is the saying of Jahm Ibn Safwān, as *Imām* Ibn Hazm, may Allāh be merciful to him, mentioned that from him. And it is attributed to the *Ghulāt Al-Murji'ah*. So if this person who said it is from the people of *Ijtihād*, then his saying is rejected but he is not attributed to the people of *Irjā'*, even if his words are from the words of the *Murji'ah*, because not everyone who falls into *Irjā'* becomes a *Murji'ī*. But there is no doubt that his saying that *Īmān* is sayings and beliefs and actions does not intercede for him because it is a must that he makes *Takfīr* to the one who abandons the *Jins Al-'Amal* just as it is *Ijmā'* from *Ahl As-Sunnah*. Their *Ijmā'* was narrated by Al-Ājūrī in "*Ash-Sharī'ah*" and *Imām* Ibn Battah in "*Al-Ibānah*" and *Shaykh Al-Islām* Ibn Taymiyyah, may Allāh be merciful to him, in "*Kitāb Al-Īmān*" within the seventh volume of the *Fatāwa*. **And we know that some of the groups from the people of *Irjā'* in this time say that *Īmān* is sayings and beliefs and actions but they remove the *Kufr* from**

adding and expounding upon its meanings. And we find in article ID: TAW010005 in the *Tawhīd* section on www.salafipublications.com, which is the basic text of the original work of *Shaykh* Muhammad Ibn Abdul-Wahhāb, translated into English: "Let us conclude with another important problem about which much has been said before. There is no disagreement that tawhid must take place in the heart, in the mouth, and in the arm. If it is deficient in any of these areas, there is no Islam. Whoever knows the principles of tawhid and does not act on them is an unbeliever, on a par with Pharaoh and Iblis (Satan) or their likes..." And this was from their own translation in their own web site in the very treatise which they are attempting to offer a commentary on! So they are the epitome of the blind leading the blind and this is further proof. And yet again, we have found within their very domain, a refutation, which they have produced against themselves! And not only that; they are even offering an in-depth commentary upon that very treatise which contains a fierce condemnation of their wicked and innovated concepts! O www.salafipublications.com, your ignorance has betrayed you once more and what a shame that is for you! You are not even capable to grasp the concepts, which you are attempting to explain to others. May Allāh guide you and us all.

the label of actions and this – in reality – is the *Math'hab* of Jahm Ibn Safwān and the *Ghulāt* of the people of *Irjā'*. And Allāh knows best."

And with this explanation, along with what preceded it, we can understand that the fact that *Shaykh* Nāsir Ad-Dīn Al-Albānī, may Allāh be merciful to him, refuted some of the *Usūl* and *Furū'* of the *Murji'ah*, at the same time, he fell into some of their *Usūl* and *Furū'*. So when the likes of www.salafipublications.com and their heroes such as Khālīd Al-'Anbarī and 'Alī Al-Halabī, may Allāh guide them, bring statements from the *Shaykh* about actions being included in *Īmān*, and *Īmān* increasing and decreasing, this does not necessitate that he is cleared from all of what the various groups from the people of *Irjā'* fell into. And some of this is his saying that actions are merely a condition for the completeness of *Īmān* (*Shart Kamāl*) rather than a condition for its existence (*Shart Sihhah*) and the withholding *Takfīr* due to actions themselves and instead considering actions of *Kufr* as evidence for *Kufr* in the beliefs. And the reason for this was that his understanding of the phrases, "*Īmān* is statements, actions and beliefs," and "*Īmān* increases and decreases" was not a complete understanding, because when the *Salaf* uttered them, they intended that the *Īmān* of statements and beliefs was equal to the *Īmān* of actions, which means that abandoning all the actions was equivalent to abandoning all the statements or all the beliefs and there is no doubt that these are *Kufr*.

The Fatwā of Shaykh Abū Qatādah Regarding the Characteristics of *Irjā'* in Shaykh Al-Albānī, may Allāh be merciful to him

During our research for this project we came across a *Fatwā* from *Shaykh* Abū Qatādah Al-Filastīnī,⁵⁸ which explains this concept rather concisely entitled:

The Difference Between a *Murji'ī* and a Man Who Has *Irjā'* in Him:

"To the honorable *Shaykh* Abū Qatādah, may Allāh keep you steadfast. *As-Salāmu 'Alaykum Wa-Rahmatullāhi Wa Barakātuhu*.

To proceed:

My question concerns an issue, which has confused me and I believe it has confused others as well. And that is the difference between a man who is a *Murji'ī* and a man who has *Irjā'* in him. And the truth is, that this question was raised when one of the young men who denies the *Irjā'* of *Shaykh* Al-Albānī, telephoned one of the *Shaykhs*, who have been witnessed to the correct '*Aqīdah* and one whom has always taught the correct '*Aqīdah*. And he endured the effort in contacting him and asked him about *Shaykh* Al-Albānī, may Allāh be merciful to him and forgive him, if he was *Murji'ī* or not. So he answered him that *Shaykh* Al-Albānī, may Allāh be merciful to him, had the correct

⁵⁸ And we know that this individual is hated and feared by the likes of www.salafipublications.com precisely as they have their hatred of *Shaykh* Abū Basīr Mustafa Halīmah, so watch for them to openly attack and revile him upon their wicked fear mongering web site soon!

'*Aqīdah*'; however, his speech met with that of the *Murji'ah*. So I failed to understand what was meant by this.

Secondly, I have a cassette tape, in which *Shaykh* Al-Albānī was discussing with one of his students, about *Īmān* and he said that the actions are (merely) a condition of the completeness of *Īmān* (i.e. *Shart Kamāl*) and he also said that he is aware that some people have called him by that name (i.e. *Murji'ī*) but this is the correct matter (i.e. regarding actions). And I believe that your virtuous self must have heard this cassette tape. So my question is: What is the condition of *Shaykh* Al-Albānī, may Allāh be merciful to him, and the condition of his followers, who have filled the world with their claims. I apologize for exceeding in time and may Allāh reward you.

In the Name of Allāh, the Most Beneficent, the Most Merciful and from Him we seek help...

The difference between the saying that a man is *Kharijī* or a man has *Khārijīyyah* in him or their saying that a man is *Murji'ī* or a man has *Irjā'* in him is due to the difference of the condition of the two men.

So the man who adheres to the *Usl* of the *Bid'ah* and calls to it, is the one who is attributed to it indefinitely (i.e. *Murji'ī*). However, the one who does not adhere to the *Usl* of the *Bid'ah* and does not adopt this *Usl* could possibly fall into its implications or some of its *Furū'* and this one is described with this attribute (i.e. *Irjā'* as opposed to being a *Murji'ī*).

This is the difference but the answer of the one who was questioned about *Shaykh* Al-Albānī, may Allāh be merciful to him, was ambiguous. This is because he said that *Shaykh* Al-Albānī's '*Aqīdah*' was correct and he only mentioned his speech and his phrasing and he declared that these were mistaken and this is not (completely) correct. While, *Shaykh* Al-Albānī's *Usūl* in belief are from the *Sunnah*, he has taken the appearance of *Irjā'* in his beliefs (as well). **So he (i.e. Al-Albānī) is saying that *Īmān* is statements and actions; however, he explains this statement in a way, which differs with *Ahl As-Sunnah Wa Al-Jamā'ah*. And this was where he fell into *Irjā'*, which was his saying that actions cannot be a condition for validity (i.e. *Shart Sihhah*) of *Īmān*. So this (concept) is present with his declaration that statements and beliefs are a condition for the validity (i.e. *Shart Sihhah*) of *Īmān*. So he differentiated between actions and statements which is opposite to what the *Salaf* said and that is indeed, the birth of the *Math'hab* of *Irjā'***. And *Shaykh* Al-Albānī did not merely make a mistake in his speech, rather he also made a mistake in his beliefs. **And he struck the *Math'hab* of *Irjā'* in some of its *Furū'***.

And some of those who claim in their defense of this accusation have attempted to raise some statements from the *Salaf* such as *Imām* Ahmad, may Allāh be merciful to him, who said that *Īmān* is statements and actions and they say that Al-Albānī also says that *Īmān* is statements and actions. And accordingly, they clear him from *Irjā'*. But this saying is not

scientific for those who understand the *Mathāhib* and the groups. And to demonstrate the mischief of this example, I'll offer this example:

The *Ashā'irah* say that the *Qur'ān* is the speech of Allāh *Ta'āla*. So is this saying sufficient to make them – in this matter – upon the belief of the Prophet and his *Sahābah* and those who followed them in this issue? The answer: Every student of knowledge knows the answer; no. And this statement (i.e. "The *Qur'ān* is the Speech of Allāh.") – although it is correct – does not make them upon the correct belief. And the reason is that they explain this statement in a way, which opposes the way that the *Salaf* did. Even though they say a correct word, they interpret it in a way, which is outside the boundaries of the truth that is known by its people. So they (i.e. the *Ashā'irah*) make the Speech to be a (mere) expression of "*Al-Qadīm*" (i.e. "The Ancient", by which they mean Allāh) which stands by the self (of Allāh).⁵⁹ Yet, they do not make what the person recites from the letters of the *Qur'ān*, to be the Speech of Allāh. And that is because they differentiate between the pronunciation and the meaning. So they said a correct statement (i.e. The *Qur'ān* is the Speech of Allāh); however, they carried it in a different way than what it (truly) means. So they were correct in one matter and they were mistaken in another matter. **And Shaykh Al-Albānī in this matter also, he said a correct statement; which is "Īmān is statements and actions," however, he carried it in a different way than the people of truth since he differentiated between the actions and the statements.** So he considered *Al-Kufr Al-Akbar* all *I'tiqādī* and that a person does not disbelieve due to an action.⁶⁰ And the *Kufr Al-Asghar*; it is all '*Amālī*' (according to him) and this is false and a mistake in the *Dīn* of Allāh, *Ta'āla*. And the statements of Al-Albānī, that actions are a condition for the completeness (*Shart Kamāl*) is from the false statements, which are refuted with hundreds or thousands of the texts of the Book of Allāh, *Ta'āla* and the *Sunnah* of the Messenger of Allāh and from the words of the people of knowledge. And there have been entire books written about that from the earlier and the later generations and may they be revived. And Allāh is the one who makes things possible."

Who is Defending Whom?

And who have www.salafipublications.com used to reinforce their *Ta'wīl* of the statements of Shaykh Al-Albānī, may Allāh be merciful to him? And whose words have they quoted and used to show that Shaykh Nāsir actually refuted some of the *Usūl* and

⁵⁹ So what is meant here, is that the *Ashā'irah* used the word "*Al-Qadīm*" (i.e. The Ancient) to describe Allāh and they said that His "Speech" was His "Intended Expression" which was separate from His actual being, and not His actual attribute of speech. So they used this *Ta'wīl* to cover the attribute of Allāh's Speech, while at the same time they used a statement from *Ahl As-Sunnah* which is "The *Qur'ān* is the Speech of Allāh."

⁶⁰ And we have clarified that this usage of *Al-Kufr Al-I'tiqādī* was not the same as what www.salafipublications.com have alleged in their *Bātil Ta'wīl*. And this was clear from the context and the usage and other than that so let www.salafipublications.com fear Allāh!

Furū' of the *Murji'ah* in an attempt to clear him from the accusation of *Irjā'*? It is Khālīd Al-'Anbarī⁶¹ and 'Alī Hasan Al-Halabī,⁶² may Allāh guide and forgive them.

And aren't these the same two individuals who have fallen into the well of *Irjā'* such that they are completely immersed therein?!⁶³ Is not Khālīd Al-'Anbarī the one about whom the honorable *Shaykh* Hamūd Ibn 'Uqlā' said, "I have looked at all of the sayings of Khālīd Al-'Anbarī and it has become clear to me by my reading of these sayings and some of his books **that he is a *Murji'ī* from the pure *Murji'ah*; the ones that are under the school of thought of Jāhīm Ibn Sa'fawān in *Irjā'***"?!⁶⁴

And is not 'Alī Hasan Al-Halabī the one about whom 'Abdul-'Azīz Āl Ash-Shaykh, 'Abdullāh Al-Gudayān, Bakr Abū Zayd and Sālih Al-Fawzān unanimously declared, "**Its author based it [the book] upon the false, innovated *Math'hab* of the *Murji'ah*...**"?! And did not this same committee call both Khālīd Al-'Anbarī and 'Alī Hasan Al-Halabī to make *Tawbah* and ban the distribution and sale of their books due to the poison of *Irjā'* which was throughout their writings?!

Are these the people whom www.salafipublications.com are relying upon to disprove the charge of *Irjā'* from *Shaykh* Nāsir Ad-Dīn Al-Albānī?! This is like using a doctor, who has been fired for malpractice, to defend his colleague who is on trial for the same charge! He has no credibility because he has been proven guilty of the very crime, which he is seeking to defend another person from! Also, the fact that 'Alī Hasan Al-Halabī is considered by most to have been the number one student of the noble *Shaykh* Al-Albānī, does not help much to clear the *Shaykh* from the charge of *Irjā'* in his teachings due to the overwhelming criticisms of 'Alī Halabī's own extremist *Irjā'* concepts. And this is because if we are to ask who taught the student the *Irjā'*, which he is upon, the trail leads back to his teacher.⁶⁴

⁶¹ Look to page 15 of "Part 1: The Creed of *Imām* al-Albānī on *Kufr* and Apostasy."

⁶² Look to pages 17 – 18 of the same source as above.

⁶³ And the similitude of the "well of *Irjā'*" is particularly fitting here because, just as a person who falls into an actual well has his mouth filled with water – such that he opens his mouth and water spills out – these two individuals can scarcely open their mouths without *Irjā'* gushing forth; all from the well that they have fallen into. And we seek refuge in Allāh from this wicked *Math'hab*.

⁶⁴ We would like to emphasize here, again, that we in no way are holding the noble *Shaykh* Al-Albānī, may Allāh be merciful to him, at the same level as his misguided student, 'Alī Al-Halabī – may Allāh guide and forgive him – rather, we are only pointing out the relationship between the *Irjā'* of the student and that of the teacher. And the benefit, which Allāh has brought to His *Ummah* from the efforts of *Shaykh* Nāsir Ad-Dīn Al-Albānī, may Allāh be merciful to him, is almost unmatched by many of the scholars in the history of *Islām* – let alone in our contemporary period. And we are just as adamant about affirming this fact as we are in refuting the *Irjā'* which came along with it.

Our Motivations and Intentions Presumed and Accused

And what follows this section is a summary of what they have alleged are our motivations for the points, which we raise. Firstly, they claim that our intention in raising the topic of acts of *Al-Kufr Al-Akbar* (such as swearing at Allāh or His Messenger or kicking the *Qur'ān* etc.) to demonstrate the futility of whether or not they are accompanied with *Istihlāl* or *Juhūd* or *Takthīb* etc., is so that we can trick the reader by following these examples with acts of *Kufr*, such as 'Ruling by Other Than What Allāh Revealed' – which to them, *do* require these matters of the heart before a ruling of *Takfīr* can be made. And they have stated that this was done so that we can establish that those who do not hold the rulers who 'Rule by Other Than What Allāh Revealed' as disbelievers, are separating actions from *Īmān* and upon the *Math'hab* of *Ijrā'*. And so they have slandered us again with their accusations and created a climate of distrust towards our very intentions. And how strange it is that when a person speaks of the *Kufr* of the ruler who 'Rules by Other Than What Allāh Revealed', they are the first to point out that this person does not know the intention of that ruler and they find every possible excuse imaginable to demonstrate how we can not possibly see into that ruler's heart and therefore a ruling of *Takfīr* cannot be made. Yet at the same time, with people whom they oppose, they are very quick to point out to their readers our "intention" and what lies in our hearts. So to clarify our intention and free ourselves from the slanderous lies of www.salafipublications.com, we reiterate the point that we have made in our introduction to this project and repeat what was alluded to in our previous one. We are concerned with the English speaking brothers and sisters who have taken the likes of www.salafipublications.com as an authoritative source for *Salafī* material concerning the subject of, *Īmān*, *Kufr*, *Takfīr* and 'Ruling by Other Than What Allāh Revealed'. And although we may agree with www.salafipublications.com in most of the topics they have written on, we have found them extremely negligent when it comes to the matters of *Īmān* and *Kufr*. And this is undoubtedly because they have founded their entire understanding of this subject upon the mistaken concepts of the likes of 'Alī Hasan Al-Halabī and those like him. And because they have filtered all their articles on this subject through the mischievous writings of this individual and his type, we have found it obligatory upon us to refute them because at this time, there are very little sources available in English for the *Salafī* student of knowledge to arrive at the truth in matters of *Īmān*, *Kufr*, 'Ruling by Other Than What Allāh Revealed' and *Takfīr* in general.

So www.salafipublications.com correctly pointed out that we have brought examples of *Al-Kufr Al-Akbar* which are *Kufr* on their own and how these things do not require *Istihlāl* or *Juhūd* before a ruling of *Takfīr* can be issued. And such acts would include prostrating to an idol, swearing at Allāh or His Messenger and kicking the *Mus'haf* etc. and then they have alleged:

"Once this is established, they (*meaning us) then come to their actual and real objective, which is to try and portray that ruling by other than what Allāh has revealed is major *kufr* absolutely, just like the acts mentioned above. Once they have tried to prove this (and we

will refute their attempts in what is yet to come inshā'allāh in the continuation of this discourse), they then state that anyone who tries to adhere to the tafsīl of the Salaf in arriving at the judgement of takfīr (i.e. by distinguishing between al-kufr al-i'tiqādī and al-kufr al-'amali on this particular issue) is an Extremist Murji' who has separated actions from Īmān. This is why you see them, alongside all of this trying to prove that the āthār from Ibn Abbās are weak, and that his real position is that the verses in al-Mā'idah actually indicate major kufr, absolutely, and that juhūd (that is internal rejection of the heart) is on the limbs (absolutely) -all in order to flee from the tafsīl of the Salaf in this regard."

More Deception From www.salafipublications.com Refuted

Let us examine this accusation. So www.salafipublications.com have denied that the ruler who fabricates laws and rules with them in the lives of the people is *Kufr* absolutely. And when they mention the following line, "...they then state that anyone who tries to adhere to the *tafsīl* of the *Salaf* in arriving at the judgement of *takfīr* (i.e. by distinguishing between *al-kufr al-i'tiqādī* and *al-kufr al-'amali* on this particular issue) is an Extremist *Murji'* who has separated actions from *Īmān*." So this is a lie and this is misguidance and this is quite foolish indeed.

As for their denial that the one who replaces the *Hukm* of the *Sharī'ah* with his own fabricated laws has committed major *Kufr*, then this contradicts the *Ijmā'* as narrated by the '*Ulamā'* of the past and present. And this was pointed out in PART 1 of this series with narrations from *Shaykh Al-Islām* Ibn Taymiyyah, *Al-Hāfīth* Ibn Kathīr, *Shaykh 'Umar Al-Ashqar* and *Mahmūd Shākīr*.⁶⁵ And as for their claim that they are adhering to the of the *Salaf* in their distinguishing between *Al-Kufr Al-'Amālī* and *Al-Kufr Al-I'tiqādī*, this is falsehood for two reasons:

1. The *Tafsīl* of the *Salaf* was concerning the topic of a ruler or judge who 'Rules by Other Than What Allāh Revealed' in particular instances and not in general legislations. And we made this more than clear in PART 1 in this series.⁶⁶ And this was because the *Salaf* – who we wholeheartedly adhere to their views – did not witness a period in which the laws of the *Sharī'ah* were replaced wholesale. So it is quite clear that their *Tafsīl* was regarding the particular instances as this *did* exist in their era. And their attempt to stretch this *Tafsīl* to cover the rulers who have replaced the laws of the *Sharī'ah* with their own fabricated laws is incorrect and unfounded and unproven with the statements of the *Salaf* and it opposes the *Ijmā'* of the Muslims and therefore it is rejected.
2. Their claim that this subject was what we have defined as the dividing line between the *Murji'ah* and *Ahl As-Sunnah*, is clearly a lie and an evil fabrication from which we seek refuge with our Lord. This is typical of the exaggerations of the people of envy and desire! This type of fear mongering and propaganda is what has molded the authors of www.salafipublications.com into the brutal slanderous liars that they are!! O www.salafipublications.com! Where in the entire correspondence between you and us have we ever limited our definition of *Ijā'* to one's opinion of the ruler who 'Rules by Other Than What Allāh Revealed'!!?? So this lie is typical of the deception and treachery which the authors of www.salafipublications.com perpetrate upon the English speaking youth who have embraced the virtues of *Salafīyyah*! And with Allāh is the refuge. This characterization is absolute falsehood for the following reason:

⁶⁵ Look to PART 1 of our series.

⁶⁶ Look to pages 51-56 in PART 1 of our series.

The Issue or The Usūl?

If we were to find an individual who held the opinion that the ruler who replaces the laws of Allāh with his own fabricated laws is a *Kāfir*, and yet at the same time, he believed that actions were merely a *Shart Kamāl* (i.e. condition for completeness) of *Īmān* as opposed to a *Shart Sihhah* (i.e. condition for existence), and he believed that actions of *Kufr* did not actually nullify *Īmān* rather they only indicated pre-existing *Kufr* of the heart and if he did not believe that any single action took a person outside the realm of *Islām* without being accompanied with *Juhūd* or *Istihlāl*, and if he believed that *Īmān* were merely *Tasdīq* of the heart, then we would say about this person that he has fallen into to many of the *Usūl* and the *Furū'* of *Irjā'*. And the fact that he held the same opinion as us in the matter of the ruler who rules with *At-Tashrī' Al-Ām* (i.e. general legislations), which oppose the *Hukm* of Allāh and His Messenger, would not benefit him in our eyes one inch!! And the reason for this is because the judging with *Irjā'* is dependant upon the general concepts of *Īmān* and not in specific issues where *Īmān* is concerned.

For example, we say that the one who abandons the *Salāt* is a *Kāfir* who has left the realm of *Islām* for this action.⁶⁷ And we say that the one who abandons it due to laziness has left *Islām* even if he does not deny its obligation or its status and even if he says, "I know I am guilty of sinfulness for abandoning my prayers," due to the *Sahīh* texts of the *Qur'ān* and the *Sunnah* and the sayings of the *Imāms* of the *Salaf*, which indicate that.⁶⁸

⁶⁷ And the refusal to comply with an order and the failure to act upon it is considered an action according to the terminology of the Sharī'ah. Allāh Ta'āla said:

They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do (*Sūrat Al-Mā'idah*: 79)

⁶⁸ And from these texts are:

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (*Iqāmat-as-Salāt*) and be not of *Al-Mushrikūn* (*Rūm*, 31)

And "Between the slave and '*Al-Shirk*' and '*Al-Kufr*' is leaving the *Salāt*." (Narrated by Muslim) and in another narration: "Between the slave and '*Al-Kufr*' is leaving the *Salāt*." (Narrated by Muslim, Ahmad, Abū Dāwūd, At-Tirmithī and Ibn Mājah) And Thawbān narrated that the Messenger of Allāh said, "Between the slave and *Kufr* and *Īmān* is the *Salāt*, so whoever has left it has committed *Shirk*." (Narrated by At-Tabarānī; "*Sahīh At-Targhīb Wat-Tarhīb*", #565) Buraydah reported that the Prophet

said, "The covenant between us and them is *Salāt*. Whoever abandons it has disbelieved."

(Related by Ahmad, Abū Dāwūd, At-Tirmithī, An-Nasā'ī and Ibn Mājah.) And 'Umar Ibn Al-Khattāb, may Allāh be pleased with him, reported that a man asked the Prophet , "O Messenger of Allah,

what action is the dearest to Allāh, the Most High?" The Prophet said, "*Salāt* in its proper

time. The one who does not pray has no religion. *Salāt* is the main pillar of the religion (of Islām)." (Narrated by Al-Bayhaqī) And the Prophet said, "Whoever leaves three *Salāt Al-Juma'ah*s

without a valid excuse then he is written from among the *Munāfiqīn*." And in another narration: "...then he

Yet we see that the more established opinion, which has been attributed to the *Imām of Usūl Al-Fiqh*, Ash-Shāfi'ī, may Allāh be merciful to him, was that the abandoner of the *Salāt* is not to be considered a *Murtadd* unless he denies its obligation or something like that. And so if we were to limit our definition of *Irjā'* to one's opinion of the abandoner of the *Salāt*, then we would say that *Imām* Ash-Shāfi'ī, may Allāh be merciful to him, was upon *Irjā'* as well. And there is nothing further from the truth! So when we mention the subject of *Shaykh* Al-Albānī, may Allāh be merciful to him, we are not saying that he fell into *Irjā'* merely due to his opinion on the one who 'Rules by Other Than What Allāh Reveals', rather it is because his opinion of this matter was governed by his mistaken views on *Īmān*, *Kufr* and *Takfīr* and what each of these necessitates. This is because to

has thrown Islam behind his back." (*"Sahīh At-Targhīb Wat-Tarhīb"*, #731 & #735) So if this is the ruling about the one who leaves three Friday prayers, what would be said about the one who leaves his five daily prayers?!

And from the understanding of the *Sahābah*:

Abdullāh Ibn Shaqīq Al-'Uqaylī said, "The *Sahābah* of Muhammad did not consider the abandonment of any act except the *Salāt*, as being *Kufr*." (Related by At-Tirmithī and Al-Hākim, who said it met Al-Bukhārī's and Muslim's conditions for calling their *Ahādīth* 'Sahīh', also "*Sahīh At-Targhīb Wat-Tarhīb*", #564)

And *Imām* Mālik narrated: "Umar sent instructions to his administrators that the *Salāt* was the most necessary and important of all their functions. He wrote: 'He who learnt the rules and regulations (of *Salāt*) and said it at its proper time, presented and safeguarded his religion and he who neglected it has lost his religion...'." (*"Al-Muwatta'"* with a *Sahīh* chain according to *Shaykh* Sulaymān Ibn Nāsir Ibn 'Abdillāh Al-'Ulwān.) And Abdullah Ibn Mas'ūd, may Allāh be pleased with him said, "Whoever leaves the *Salāt*, then there is no *Dīn* for him." (*"Sahīh At-Targhīb Wat-Tarhīb"*, #563 also narrated by Muhammad Ibn Nasr Al-Marwazī) And Abū Ad-Dardā' said, "There is no *Īmān* for the one who has no *Salāt* and no *Salāt* for the one who has no *Wudhū'*." (*"Sahīh At-Targhīb Wat-Tarhīb"*, #574)

And *Imām* Ibn Hazm narrates: "It has come from 'Umar, 'Abdur-Rahmān Ibn 'Awf, Mu'āth Ibn Jabal, Abū Hurayrah and other companions that anyone who skips one obligatory *Salāh* until its time has finished becomes a *Murtadd* And we find no difference of opinion among them on this point." (This was mentioned by Al-Munthirī in "*At-Targhīb Wat-Tarhīb*") Then he comments, "A group of *Sahābah* and those who came after them believed that an intentional decision to skip one *Salāt* until its time is completely finished makes one a *Kāfir*. The people of this opinion include 'Umar Ibn Al-Khattāb, Abdullah Ibn Mas'ūd, Abdullah Ibn Abbās, Mu'āth Ibn Jabal, Jābir Ibn Abdullah and Abū Ad-Dardā'. Among the non-companions who shared this view were Ahmad Ibn Hanbal, Is'hāq Ibn Rāhūyah, Abdullāh Ibn Al-Mubārāk, An-Nakhā'ī, Al-Hākim Ibn 'Utaybah, Abū Ayyūb As-Sakhtiyānī, Abū Dāwūd At-Tayālīsī, Abū Bakr Ibn Abī Shaybah, Zuhayr Ibn Harb, and others." (*"Sahīh At-Targhīb Wat-Tarhīb"*, pg. 235)

What has been narrated from the '*Ulamā*' about the understanding of the *Salaf*:

Ibn Taymiyyah said, "The *Takfīr* of the one who abandons the *Salāt*, is the best-known narration of the majority of the *Salaf* from the *Sahābah* and the *Tābi'īn*..." "...and (some have asked), 'Is he killed as a *Kāfir* or as a Muslim who is a *Fāsiq*?' About this, there are two sayings **and the majority of the *Salaf* are upon (the opinion) that he is killed as a *Kāfir*, and all of this (i.e. *Takfīr* and punishment of death) happens even if he accepts its obligation.**" (*"Majmū' Al-Fatāwa"*, Vol. 20/96 and Vol.22/49) And he said elsewhere, "...but if he is insistent upon leaving it (i.e. the *Salāt*) and does not pray at all and dies upon this insistence (of not praying) and the abandonment (of the *Salāt*), then this person could not (have been) a Muslim." (*"Majmū' Al-Fatāwa"*, Vol. 28/308)

him, *Īmān* requires mere *Tasdīq* and does not require actions of the body for its existence. And to him, *Kufr* requires an action of the heart to accompany the action of *Kufr*. And to him, *Takfīr* requires the knowledge of what has occurred in the heart at the time of committing the act or at least an action, which would indicate the existence of *Kufr* in the heart upon the action's perpetration. And what is all this if not a separation of actions and *Īmān*?! So let www.salafipublications.com fear Allāh!

Weak Narrations Frustrate www.salafipublications.com

Then we come to their statement:

“This is why you see them, alongside all of this trying to prove that the āthār from Ibn Abbās are weak, and that his real position is that the verses in al-Mā'idah actually indicate major kufr, absolutely, and that juhūd (that is internal rejection of the heart) is on the limbs (absolutely) -all in order to flee from the tafsīl of the Salaf in this regard.”

So look to the exposed desires of the people of jealousy! And look to how their pleasure or displeasure is tied to the authenticity of certain narrations from the *Salaf*. And notice how their hostility becomes apparent in the face of our adherence to the principles of *Hadīth* terminology and classification! So it has angered them when we have employed the fundamentals of *Ahl As-Sunnah Wa Al-Jamā'ah* in our discussion on the narrations of Ibn Abbās, Ibn Mas'ūd, Abū Majlīz and Tāwūs etc. And it has angered them that we have brought authentic narrations from the *Salaf*, which explained the *Tafsīr* of the *Āyāt* in *Sūrat Al-Mā'idah* from an alternate interpretation from what they fight so hard to prove.⁶⁹ But are the authors of www.salafipublications.com able to counter our criticism, classification and explanation of these narrations? Indeed no! Rather, they are forced to come up with some kind of allegation about our “ulterior motives” – again looking into our hearts to disclose our intentions – in an attempt to demonstrate our “...fleeing from the *Tafsīl* of the *Salaf*...” However, they have not been able to bring a single thing – be it from the *Salaf*, the Arabic language, the principles of *Tafsīr*, historical reality, or the statements of the ‘*Ulamā* of *Tafsīr* etc. – which could nullify what we've written. So let them choke in their rage and let them review what was written (if they can stomach the correct principles of the *Salafīyyah*, which they claim to call to) and let them reflect that the *Tafsīl* that they have understood, was not the *Tafsīl* of the *Salaf* at all!

Next, the authors of the response to PART 1 in our series have demonstrated how *Shaykh* Muhammad Ibn Ibrāhīm Āl Ash-Shaykh, may Allāh be merciful to him, categorized the ‘Ruling by Other Than What Allāh Revealed’ – in the sense that this ruler establishes law courts and institutions, which judge in opposition to what Allāh has revealed, as well as the ruling of the Bedouins, who ruled by their ancestors traditions – under the heading of *Al-Kufr Al-I'tiqādī*. And with this, they have attempted to show that our understanding of the terminology “*Al-Kufr Al-I'tiqādī*” and “*Al-Kufr Al-'Amalī*”, in the earlier discussion of *Shaykh* Al-Albānī's usage was mistaken. And they have tried, by implication, to extend the point that if we were to hold *Shaykh* Al-Albānī upon the *Math'hab* of *Irijā'*,

⁶⁹ Look to pages 45 – 57 of PART 1 in this series.

then we must also do the same to the likes of *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to them.

AN AMAZING BENEFIT (Shaykh Muhammad bin Ibrāhīm, may Allāh be merciful to him):

So let us go through this muddle of contradictions and self-indictments, which the ignorant authors of www.salafipublications.com have concocted.

They have stated:

“Shaikh Muhammad bin Ibrāhīm described them as “kufr in belief ” at the beginning of his discussion of these six types, saying, “And it is impossible for Allāh, the Most Perfect, to call the one who judges by other than what Allāh has revealed a Kāfir and for him to not be a Kāfir - rather he is a Kāfir - either being Kufr of action or Kufr of belief. And that which is reported by Ibn Abbās (radiallāhu anhumā) by way of Tāwūs and others in explanation of this āyah, shows that the ruler by other than what Allāh has revealed is a Kāfir, either with the kufr of belief, which takes him outside the religion - or with the kufr of action, which does not take him outside the religion.”

And they have followed this with two footnotes as follows:

“Reflect carefully here, and you will note that Shaikh Ibn Ibrāhīm rahimahullāh, indeed adheres to the tafsīl on the issue of takfir of the one who does not judge by what Allāh has revealed. Unfortunately, this part of the quotation was clipped by the author of the “Decisive Refutation”, and we will illustrate this and many other of his tragedies in the continuation of this series inshā'allāh. Abu Fulān al-Kanadie preached piety to others, but does not enact it himself...”

And:

“It is interesting to note that the neo-Khawārij, Khārijīyyah Asriyyah, attempt to discredit the statements of Ibn ‘Abbās in which he makes tafsīr of the verse in al-Māi’dah in that it is kufr less than kufr (i.e. major kufr), and here we have Shaikh Ibn Ibrāhīm, whose words they quote, affirming the exact opposite, namely he affirms that this is indeed Ibn ‘Abbās's explanation. AN AMAZING BENEFIT: Not only that, this saying of Shaikh Ibn Ibrāhīm is a decisive refutation of the thesis of the author of the “Decisive Refutation”. Firstly, the Shaikh has categorized kufr here into kufr of action and kufr of belief. Secondly, those actions which he considers to expel from Islām (which are types e) and f) in the list of the 6 manifestations of ruling by other than what Allāh has revealed), then he did not include that within the kufr of action (al-kufr al-'amali), rather he included it within the kufr of belief (al-kufr ai- i'tiqādī). Now, when we come to Part 3 in our discourse and look at the actual discussion that the author of the “Decisive Refutation” has relied upon in order to ascribe Irjā to Imām al-Albānī, then it is necessitated upon him that he also ascribe this Irjā' to Shaikh Muhammad bin Ibrāhīm Āl ash-Shaikh. It is

binding upon him to do that and announce that. Otherwise, his whole argument is nullified, and his contradiction made apparently clear walhamdulillāh.”

So let us examine these points line by line. Firstly, they have shot themselves in the foot – so to speak – by using the comments of *Shaykh* Muhammad Ibn Ibrāhīm here and this is for several reasons:

1. The *Shaykh*'s own opinion in this matter is precisely that of ours, which was made abundantly clear in PART 1 of our series. And that is that the ruler who 'Rules by Other Than What Allāh Revealed' is considered a *Kāfir*, outside the realm of *Islām*, when he replaces laws of the *Islāmic Sharī'ah* with those of his own fabrication but he makes a distinction for the ruler or judge who leaves the *Hukm* of Allāh in specific instances, due to desire etc.⁷⁰ And this was the *Tafsīl* employed by *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to him, as well as the *Tafsīl* we have explained in PART 1 of our series. So their entire attempt to use this argument here was a particularly bad decision from the authors of www.salafipublications.com as the entire text of "*Tahkīm Al-Qawānīn*" is a reinforcement of PART 1 in our series. In fact, we quoted it extensively in our first project to refute their own misguided concepts! So how can they attempt to use these minor points to back themselves while the entire *Risālah* they are quoting from was written as a refutation of their very concepts!? It is only the most ignorant of people who draw their swords against their enemies, and in the process they wind up wounding themselves fatally.
2. His usage of the terms "*Al-Kufr Al-I'tiqādī*" and "*Al-Kufr Al-'Amalī*" is in the usage employed by Hāfith Al-Hakamī and Ibn Al-Qayyim – who used them to

⁷⁰ Just look to his saying:

“As far as the one who it was said about him, '*Kufr Dūna Kufr*,' this is if he rules with other than what Allāh revealed, while he believes that he is disobedient and that the *Hukm* of Allāh is the truth. This is concerning when it comes from him once or like that. But as far as the one who puts laws in an order and to be followed, then this is *Kufr* even if they say that we made a mistake and the *Hukm* of the *Shara'* is more just, so there is a difference between the one who approves and implements and make it as a text to return to. They make it a thing to return to and this is *Kufr* that takes one outside the *Millah*.” ("*Fatāwa Al-Imām Muhammad Ibn Ibrāhīm Āl Ash-Shaykh*", Vol. 12/280)

So what is the difference between these words of *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to him, and ours in PART 1 of our series?:

“So what is clear from what has passed in the *Tafsīr* of this *Āyah* is that their meaning is *Al-Kufr Al-Akbar*; however, if it is held upon the rulers who do not 'Rule by Other Than What Allāh Revealed' in the sense that they do not replace the laws of *Islām* and they do not engage in *At-Tashrī' Al-'Am* with legislation that opposes the *Hukm* of Allāh, then we say the same as some of what has been narrated: "*Kufr Dūna Kufr, Fisq Dūna Fisq, Thulm Dūna Thulm*," and, "It is not the *Kufr* that removes one from the realm (i.e. of *Islām*), etc." (PART 1 in our series, page 57)

And with this, the iron door is slammed in the faces of the liars of www.salafipublications.com so let them fear Allāh!

describe the result of *Kufr* – as was explained in our earlier discussion and not that of *Shaykh* Al-Albānī, may Allāh be merciful to him – who used them in the sense of the source of *Kufr*. And this is abundantly clear between them in the context of this very topic of “Ruling by Other Than What Allāh Revealed”.

For example, *Shaykh* Al-Albānī said: “And the reason behind this is that kufr is of two types: kufr in belief and kufr in action, and the kufr in belief is linked to the heart, and the kufr in action is linked to the limbs. **So the one whose actions are kufr due to their contradicting the Sharī’ah, and this kufr follows on from what has become established in his heart i.e. kufr in belief,**⁷¹ **then this is the kufr which Allāh will not forgive and this person will reside in the Fire forever.** But if (these kufr actions) contradict what is established in his heart, then he is a believer in the Rule of his Lord, but he contradicts this with his actions. So his kufr is kufr of action only, and it is not kufr in belief.”⁷²

Whereas, Muhammad Ibn Ibrāhīm said: “And if the one who rules with the laws says, ‘I believe that they (the laws) are *Bātil*’. **Then this has no effect. Rather, this is removing the Sharī’ah just like if someone said, ‘I worship these idols and believe that it is *Bātil*’.**”⁷³

So it is clear that the usage of “*Al-Kufr Al-I’tiqādī*” and “*Al-Kufr Al-‘Amalī*” of *Shaykh* Muhammad Ibn Ibrāhīm is completely different than that of *Shaykh* Al-Albānī, may Allāh be merciful to them. This is because the action of ‘Ruling by Other Than What Allāh Revealed’ to *Shaykh* Al-Albānī is not *Kufr Akbar* unless it is accompanied with *Kufr* already present in the heart, whereas Muhammad Ibn Ibrāhīm has stated that this

⁷¹ **AN AMAZING BENEFIT WITHIN AN AMAZING BENEFIT:** So we see here that the *Shaykh*, may Allāh be merciful to him, is speaking generally here with his usage of the terminology “*Kufr* in actions” and “*Kufr* in belief”, and he has stated quite clearly here that actions of *Kufr* are only *Kufr Akbar* when there is already *Kufr* present in the heart at the time of their perpetration. This is clear from his statement, “...**and this kufr follows on from what has become established in his heart i.e. kufr in belief...**” And this statement is clearly referring to the source of *Kufr* and not its result, so the *Ta’wīl* of www.salafipublications.com is rendered void yet again. And it is important to note that the *Shaykh* is speaking quite generally here and not restricting his statements to the issue of ‘Ruling by Other Than What Allāh Revealed’. And what this means is that *Takfīr* can only be made when the person commits an action of *Kufr* at the time his heart contained *Kufr*. And this means that *Takfīr* is only made for beliefs in the heart and not for actions of the body because a person who already has *Kufr* in his heart was already a *Kāfir*, even before he committed the act of *Kufr*. And this is definitely a branch of *Irjā’* if not one of its very roots! So *Shaykh* Al-Albānī could not possibly be using the terminology of “*Kufr* in actions” and “*Kufr* in beliefs” in the same context as that of Hāfīth Al-Hakamī and Ibn Al-Qayyim or *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to them, because he is referring here to the source of *Kufr* and not the result of *Kufr*. So the entire built-up *Ta’wīl* of www.salafipublications.com is again crushed into rubble! And where did we find this amazing benefit (i.e. quotation) with which to destroy the lies and allegations of www.salafipublications.com? Nowhere but on their very web site (Article ID: MNJ050002), proving once again that they are the epitome of ignorance on the subject they are screaming so loudly to clarify! What a shame and what an embarrassment for them.

⁷² “*Silsilat Al-Ahādīth As-Sahīhah*”, Vol. 6 no.2552

⁷³ “*Fatāwa Al-Imām Muhammad Ibn Ibrāhīm Āl Ash-Shaykh*”, Vol. 12/280

same action is *Kufr Akbar* even if the person does not believe in his action at the time of committing it. So when Muhammad Ibn Ibrāhīm classified this action as “*Kufr I’tiqādī*” within his “*Risālat Tahkīm Al-Qawānīn*”, he means that the result of this action causes the *Īmān* of the heart to be nullified as a result of the action. And therefore it may be called *Kufr I’tiqādī* and classified in this category. But *Shaykh* Al-Albānī called this action “*Kufr ‘Amalī*” – which to him, is a description of its source – and it only becomes “*Kufr I’tiqādī*” when it is performed with the *Kufr* already existing in the heart. And as we have pointed out earlier, this means that this action would never be a source of *Kufr Akbar* because to him, it is only *Kufr Akbar* after the person has already apostated due to the pre-existence of *Kufr* in the heart. And the point here is that this was a general rule from *Shaykh* Al-Albānī and not just limited to the subject of ‘Ruling by Other Than What Allāh Revealed’ as he himself has stated and as mentioned in earlier quotations from him.

3. Next, their attempt to show that the “*Risālat Tahkīm Al-Qawānīn*” is in agreement with their position and that *Shaykh* Muhammad Ibn Ibrāhīm has adhered to what they consider the *Tafsīl* of the *Salaf* contradicts what they and their hero, Khālīd Al-‘Anbarī have stated in past www.salafipublications.com articles. As Al-‘Anbarī said, “...hence, anyone who quotes from me that he – may Allāh have mercy upon him - recanted from his first view [found in *Tahkim ul-Qawanin*] has erred in his quotation.” And he said, “...Since I did not say that the Shaikh [Ibn Ibrahim] recanted [from his first opinion]. Rather, I stated that "he has some other words"...”⁷⁴

Also look to his saying when asked the question:

Moderator: “The same questioner asks, ‘What is your view concerning the one who accuses you of lying upon *Shaykh* Muhammad bin Ibrāhīm?’”

Answer: *Shaykh* Khālīd Al-Anbarī: “Subhānak. This is a mighty fabrication. His (Muhammad Ibn Ibrāhīm’s) *Tafsīl* is the one which I alluded to which exists in his *Fatāwā* (1/8), **then I did not say that he recanted from his original position which occurs in *Tah’kīm Al-Qawānīn* and which is the absolute ruling of *Takfīr*...**”⁷⁵

So Khālīd Al-‘Anbarī himself, has confirmed here that the words of “*Tahkīm Al-Qawānīn*” are not those wherein he pointed out any *Tafsīl* (as it is understood by the likes of www.salafipublications.com) and this means that if these “other words” – wherein Khālīd Al-‘Anbarī *did* see evidence of the *Tafsīl* – are different than “his first view”, then this means that the “first view” did not contain the *Tafsīl* that www.salafipublications.com are trying to convince us can be found in “*Tahkīm Al-*

⁷⁴ Look to Article ID: MNJ050009

⁷⁵ And again, we’ve found this gem of a refutation against the allegations of www.salafipublications.com in their own web site; Article ID: MNJ050015. What a humiliation for the beguiled ones.

Qawānīn". So look to the self-contradiction and inconsistency of the followers of doubt!⁷⁶

4. Next, we come to their attempt to demonstrate and reinforce what they have understood from Ibn Abbās, may Allāh be pleased with him, in the *Tafsīr* of *Sūrat Al-Mā'idah*, 44. Firstly, the only way these narrations could be used as a proof in the *Sharī'ah* is when they are authentic. And for some inexplicable reason, they have attempted to lend strength to the authenticity of this narration, simply because it was used and explained by *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to him.⁷⁷ If this is the method for determining the *Tas'hīh* (i.e. authenticity) and *Tawthīq* (i.e. reliability) in the classification and grading of *Ahādīth* and *Āthār*, then let us all thank www.salafipublications.com for sharing this with us. And this would mean that all we have to do to establish the usability of any narration – be it from the *Sunnah* or the narrations of the *Salaf* – is to find a reliable scholar who uses them in any of his treatises! Is this the advice www.salafipublications.com?! And if we were to write an entire project wherein we listed the *Dha'if*, *Munkar*, *Munqati'*, *Mawdhū'*, *Mawqūf*, *Mursal* etc. narrations which have been used in the writings of the reliable scholars in the history of *Islām*, then we would not stop writing until we passed away. So what a feeble attempt by the authors of www.salafipublications.com and what a perfect demonstration of their scrambling for leverage.

⁷⁶ And what makes this even clearer is how the authors of www.salafipublications.com have introduced these "other words" (i.e. those which they claim contains the *Tafsīl* that they understand) and how they conclude them in the 2nd footnote in Article ID: MNJ050014 They said:

[2] "And this is the very same that we preached to the Qutubis in the days gone by and we presented to them some **other words** of Shaikh Muhammad Ibn Ibrāhīm, to which they showed nothing but deafness and dumbness and blindness ... and from Allāh do we seek refuge from dishonesty towards the words and statements of the Scholars...." – until their saying – "The understanding in **this statement** is the very same that the likes of Imām al-Albanī, Imām Ibn Baz, Ibn Uthaimīn and Shaikh Salih al-Fawzān are upon, as we have explained elsewhere."

So if these are the "other words", and they are intended to show the *Tafsīl*, which was not found in "*Tahkīm Al-Qawānīn*", then how can they now claim that the *Risālah* does contain the *Tafsīl* that they have understood?! If it were true that "*Tahkīm Al-Qawānīn*" already contained the *Tafsīl* that they are trying to convince their readers of, then what would be the point of bringing "other words" to demonstrate it in another *Fatwā* from the *Shaykh*?! Look to the weakness of the logic and reasoning of the envious ones.

⁷⁷ The narration in question here is: Narrated by Al-Hākim, from the path of Hishām Ibn Hujayr from Tāwūs who said, "Ibn Abbās, may Allāh be pleased with him, said, "It is not the *Kufr* you are taking it to. It is not *Kufr*, which takes one outside the *Millah* (i.e. the realm of Islām). "And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*." It is *Kufr Dūna Kufr* (i.e. *Kufr* less than *Kufr*)." ["*Mustadrak Al-Hākim*", Vol. 2/313 Al-Hākim said, "This is a *Hadīth* whose chain is *Sahīh*."] And in another narration: "...by Ibn Abī Hātim as mentioned by Ibn Kathīr, from the path of Hishām Ibn Hujayr from Tāwūs from Ibn Abbās about Allāh's saying: "And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*." He (i.e. Ibn Abbās said, "It is not the *Kufr* you are taking it to." ["*At-Tafsīr*", Vol.2/62]

And both of these narrations are weak due to Hishām Ibn Hujayr. – Look to PART 1 in our series pages 45-47 for a detailed discussion of their authenticity.

And what makes this argument even more ridiculous, is that fact that even though *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to him, has used this narration from Ibn Abbās to explain this *Āyah* from *Sūrat Al-Mā'idah*, he has done so in a way which agrees with what we have written anyway! ⁷⁸ So anyway you look at it, www.salafipublications.com have developed an entire self-defeating argument here and it all gets thrown back upon them under cursory analysis. And with Allāh is the refuge.

5. Finally, the authors of www.salafipublication.com have brought their argument back to the point of *Shaykh* Muhammad Ibn Ibrāhīm's usage of "*Al-Kufr Al-'Amalī*" and "*Al-Kufr Al-I'tiqādī*" and we have dealt with this claim in number one of this section. And in the end they have said, "...then it is necessitated upon him (i.e. meaning me) that he also ascribe this *Irjā'* to *Shaikh* Muhammad bin Ibrāhīm Āl ash-Shaikh. It is binding upon him to do that and announce that. Otherwise, his whole argument is nullified, and his contradiction made apparently clear walhamdulillāh."

However, in the course of these earlier four points in this section, we have shown the distinction between the words of *Shaykh* Muhammad Ibn Ibrāhīm and those of *Shaykh* Al-Albānī, just as we did previously with those of Hāfith Al-Hakamī and Ibn Al-Qayyim, may Allāh be merciful to them all. But this statement of theirs offers us a much more scathing challenge to them and we will provide them with the same opportunity.

⁷⁸ See footnote 66 a few pages back for a refresher if necessary.

Let www.salafipublications.com Accuse the Scholars

O, www.salafipublications.com, since you hold that the one who says that the ruler who replaces the *Hukm* of Allāh with his own fabricated laws and implements them upon the people isn't a *Kāfir* for this act, then it is binding upon you to label these same men with the same names you have ascribed to us:

1. *Shaykh Al-Islām*, Ibn Taymiyyah ⁷⁹
2. Al-Hāfith Ibn Kathīr ⁸⁰
3. *Shaykh* 'Abdul-'Azīz Ibn Bāz ⁸¹
4. *Shaykh* Muhammad Ibn Sālih Al-'Uthaymīn ⁸²
5. *Shaykh* Mahmūd Shākīr ⁸³

⁷⁹ Ibn Taymiyyah said, "And it is known by necessity in the *Dīn* of the Muslims **and by the agreement of all the Muslims** that whoever permits the following of a *Sharī'ah* other than the *Sharī'ah* of Muhammad then he is a *Kāfir* and it is like the *Kufr* of the one who believes in some of the Book and disbelieves in some of the Book. – "*Al-Fatāwa*", Vol. 28/524 [Look to page 38 of part 1 in this series for an explanation of this phrase from Ibn Taymiyyah beneath the heading "An Important Benefit".]

⁸⁰ Who said: "So whoever leaves the clear *Sharī'ah*, which was revealed to Muhammad Ibn Abdillāh, the Seal of the Prophets, and takes the *Hukm* to other than it from the laws of *Kufr* which are abrogated, he has disbelieved. So what about the one who takes the *Hukm* to the '*Yāsiq*' and puts it before it?! Whoever does that, he has disbelieved by the *Ijmā'* of the Muslims." – "*Al-Bidāyah Wan-Nihāyah*", Vol. 13/119

⁸¹ Who said: "There is no *Īmān* for the one who believes the laws of the people and their opinions are superior to the *Hukm* of Allāh and His Messenger or that they are equal to it or that they resemble it or who leaves it or replaces it with fabricated laws and institutions invented by people, even if he believes that the laws of Allāh are more encompassing and more just." – "*Risālat Wujūb Tahkīm Shara' Allāh Wa Nabth Mā Khālafahu*" Pg. 39, which follows the "*Risālat Tahkīm Al-Qawānīn*" Published by "Dār Al-Muslim"

⁸² Who said: "The first type is when the *Hukm* of Allāh is removed and replaced with another *Tāghūṭī Hukm*, so that the *Hukm* of the *Sharī'ah* is eliminated between the people and he puts in its place another *Hukm* from the fabrication of the humans and they remove the laws of the *Sharī'ah* concerning the *Mu'āmalāt* (i.e. the general actions between people) and they put in its place fabricated laws and this, without doubt, is *Istibdāl* (i.e. replacement) of the *Sharī'ah* of Allāh *Subhānahu Wa Ta'āla*, with other than it. And this is *Kufr* which removes one from the *Millah* because this person put himself at the level of the Creator because he *Shara'a* (legislated) for the slaves of Allāh that which Allāh *Ta'āla* did not give permission for and that is *Shirk* in His, *Ta'āla*'s saying: "Or have they partners with Allāh (false gods), who have instituted for them a religion, which Allāh has not allowed?" (*Ash-Shu'arā*, 21) – "*Fiqh Al-'Ibādāt*", #60

⁸³ Who said: "So their question wasn't the *Ibādhiyyah*'s question to Abī Majlīz about the *Tafsīr* of this *Āyah* – about that which the *Mubtadi'ah* of our time agree with concerning the judgment in money and blood with a law that opposes the *Sharī'ah* of the people of *Islām* and not concerning implementing a law upon the people of *Islām* and forcing them to take the judgment to other than the rule of Allāh in His Book and upon the tongue of His Prophet . So this action is turning away from the *Hukm* of Allāh and from His *Dīn* and putting the laws of the *Kuffār* above the law of Allāh, *Subhānahu Wa Ta'āla* and this is *Kufr*. No one from the people of the *Qiblah* with their differences, doubts the *Kufr* of the one who says or calls to this." – From his commentary on *Tafsīr At-Tabarī* ("*Tafsīr At-Tabarī*" Vol. 10/348)

6. Ibn Jarīr At-Tabarī ⁸⁴
7. 'Umar Al-Ashqar ⁸⁵
8. Al-'Allāmah Muhammad Al-'Amīn Ash-Shanqītī ⁸⁶
9. Imām Ahmad Shākir ⁸⁷
10. Al-'Allāmah Muhammad Ibn Ibrāhīm Āl Ash-Shaykh ⁸⁸

⁸⁴ Who said: "He *Ta'āla* says, whoever conceals the *Hukm* of Allāh, which He revealed in His Book and made it a law between the slaves – so he hides it and rules with other than it like the *Hukm* of the Jews concerning the married fornicators with whipping of the guilty and blackening their faces and concealing the *Hukm* of stoning and like their judging upon some of their murdered with full blood-money and some with half of their blood-money. And concerning the noble people, they would have *Qisās* but the commoner would only get the blood money. But Allāh made all of them equal in the *Tawrāt*: ...such are the *Kāfirūn*. They are the ones who concealed the truth, which it was upon them to uncover and make clear. And they hid it from the people and they showed something different to the people and they judged according to that (changed *Hukm*) because of a bribe they took from them." (* So the point of At-Tabarī here is that he considers this *Āyah* general for anyone who does what the Jews did and holds this *Āyah* meaning *Kufr Akbar* upon anyone who does what they did.) – "*Tafsīr At-Tabarī*" Vol. 4/592)

⁸⁵ Who said: "And from this explanation it becomes clear to us that there are two types of people who have fallen into *Kufr* about which there is no doubt. The first, the ones who legislate that which Allāh did not reveal, and those are the ones who fabricate the laws that oppose the legislation of Allāh they implement it upon the people and the *Ijmā'* is upon their *Kufr* without doubt." – "*Ash-Sharī'ah Al-Ilāhiyyah*", Pg. 179

⁸⁶ Who said: "And with these Heavenly texts that we have mentioned, it becomes quite clear that the ones who follow the fabricated laws, which the *Shaytān* has legislated upon the tongues of his *Awliyā* and which oppose that which Allāh, *Jalla Wa 'Alā* has legislated upon the tongues of His Messengers, peace be upon them, that no one doubts their *Kufr* and their *Shirk* except him who Allāh has removed his sight and has blinded them to the light of the revelation as they are!" – "*Adhwā' Al-Bayān*", Vol. 4/82-85

⁸⁷ Who said: "The matter in these fabricated laws is clear like the clearness of the sun. It is clear *Kufr* and there is nothing hidden about it and there is no excuse for anyone who attributes themselves to *Islām*, whoever they may be, to act according to it or to submit to it or to approve of it. So each person should beware and every person is responsible for himself. So the '*Ulamā*' should make the truth clear and tell what they have been ordered to tell without concealing anything." – "*Umdat At-Tafsīr Mukhtasar Tafsīr Ibn Kathīr of Ahmad Shākir*", Vol. 4/173-174

⁸⁸ Who said: "...The fifth, and it is the greatest and the most encompassing and the clearest opposition of the *Sharī'ah* and stubbornness in the face of its laws and insulting to Allāh and His Messenger and opposing the courts of the *Sharī'ah* on their roots and branches and their types and their appearances and judgments and implementations and references and their applications. So just like in the courts of the *Sharī'ah* there are references, all of them returning back to the Book of Allāh and the *Sunnah* of His Messenger like that, these courts have references, which are laws that are assembled from many legislations and laws like the laws of France and America and England and other laws and from the *Mathāhib* of some of the innovators who claim to be under the *Sharī'ah*. And these courts are now fully operational in the settlements of *Islām*, people entering them one after another, their rulers judge upon them with what opposes the *Sunnah* and the Book with the rules of that law and they impose that on them and approve it for them. So what *Kufr* is there beyond this *Kufr* and what nullification of the *Shahādah* of *Muhammadar Rasūl Allāh* is there beyond this nullification?! – "*Tahkīm Al-Qawānīn*"

AN AMAZING BENEFIT: And this is the same text, about which the authors of www.salafipublications.com have attempted to demonstrate the *Tafsīl* (as they understand it) wherein *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to him, classified this action as *Kufr I'tiqādī*. And in his explanation of this condition, we find that the *Shaykh* has referred to nothing but the action. So again, it becomes crystal clear that his context is referring to the result of this action of *Kufr* and not its source,

11. *Shaykh* Muhammad Al-Ghunaymān ⁸⁹
12. ‘Abdur-Razzāq ‘Aḥfi ⁹⁰
13. *Shaykh* ‘Abdur-Rahmān Ibn Muhammad Ibn Qāsim ⁹¹
14. *Shaykh* Hamad Ibn ‘Atīq An-Najdī ⁹²
15. *Imām* Abdullāh Ibn Humayd ⁹³
16. *Shaykh* Muhammad Hāmid Al-Fiqqī ⁹⁴

which reinforces our distinction between his usage and that of *Shaykh* Nāsir Ad-Dīn Al-Albānī, may Allāh be merciful to them. And with Allāh is the refuge from the scandalous lies!

⁸⁹ Who said: When asked, “The one who leaves the *Hukm* by what Allāh revealed; if he makes the general judgments with the fabricated laws, does he disbelieve? And is there a difference between that and the one who judges with the *Sharī’ah* but then he opposes the *Sharī’ah* in some of the matters due to desire or bribery or other than that?” So he answered, “Yes, it is ***Wājib* to differentiate between them. There is a difference between the one who throws away the *Hukm* of Allāh, *Jalla Wa ‘Alā* and replaces it with the laws and the judgments of mankind. This is *Kufr*, which takes one outside the *Millah* of *Islām*. But the one who is *Multazim* (i.e. religiously committed) upon the *Dīn* of *Islām* except that he is disobedient and a *Thālim* by following his desires in some of the *Ahkām* and goes after a benefit from the *Dunyā*, while accepting that he is *Thālim* with this, then this is not *Kufr*, which takes you out of the *Millah*. And whoever sees the *Hukm* with the laws to be equal to the *Hukm* of the *Shara’* and makes it *Halāl*, then he also disbelieves with the *Kufr* that takes one outside the *Millah*, even if it is in one instance.**” – “*Mujallat Al-Mishkāt*”, Vol. 4/247

And this is the *Tafsīl* that we have adhered to as well as the others whom we have quoted from previously.

⁹⁰ Who said: “Thirdly: The one who is attributed to *Islām* and knows its laws and then fabricates for the people, laws and makes them an institution for them to conduct themselves by and to take their judgments to and he knows that it opposes the laws of *Islām*. Then he is a *Kāfir* out of the *Millah* of *Islām*. And like that is the *Hukm* concerning the one who orders a committee or committees to be formed for that and the one who orders the people to take their judgments to these institutions or laws or makes them take the judgments to them, while he knows that they oppose the *Sharī’ah* of *Islām*. And like that is the one who judges with it and implements it upon the matters and the one who obeys them in these judgments out of his own choice, while he knows that it opposes *Islām*. So all of these are partners in their turning away from the *Hukm* of Allāh.” – “*Shubuhāt Hawl As-Sunnah Wa Risālat Al-Hukm Bi Ghayri Mā Anzal Allāh*”, Pg. 64

⁹¹ Who said: “Like the ones who rule with the laws of *Jāhiliyyah* and the international laws, rather even one who rules by other than what Allāh revealed, whether he rules with the laws or with something which has been invented that is not from the *Shara’* or affirmed in the *Hukm*, then he is a *Tāghūt* from the greatest *Tawāghūt*.” – From his commentary on “*Al-Usūl Ath-Thalāthah*”, Pg. 96

⁹² Who said: “And the Fourteenth Matter is Taking the *Hukm* to Other than the Book of Allāh and His Messenger .” And then he mentions the *Fatwā* of Ibn Kathīr under the *Āyah*: “Is it the *Hukm* of *Jāhiliyyah* which they seek?”, which we have narrated earlier. Then he said, “And like this is what the general people of the Bedouins and those like them fell into with regards to taking the *Hukm* to the customs of their forefathers and that which their ancestors established from the cursed customs, which they label ‘The *Sharī’ah* of *Ar-Rifāqah*’ they put it before the Book of Allāh and the *Sunnah* of His Messenger. So whoever does that; then he is a *Kāfir* and it is *Wājib* to fight him until he returns to the *Hukm* of Allāh and His Messenger.” – “*Majmū’at At-Tawhīd*”, Pg. 412

⁹³ Who said: “And whoever makes a general legislation (*At-Tashrī’ Al-‘Ām*) and implements it upon the people which opposes the *Hukm* of Allāh, then this one leaves the *Millah* as a *Kāfir*.” – “*Ahammiyyat Al-Jihād*” by ‘Alī Ibn Naḥfī’ Al-‘Ilyānī Pg. 196

17. *Imām* Ash-Shawkānī⁹⁵

18. 'Abdul-Latīf Ibn 'Abdur-Rahmān Ibn Hasan (i.e. Muhammad Ibn 'Abdul-Wahhāb's great-grandson)⁹⁶

⁹⁴ Who said: "And like or (even) worse than this are the ones who take the words of the *Kuffār* as laws, which they judge with in matters concerning blood and wealth and they put that before that which they know and that has been made clear to them from the Book of Allāh and the *Sunnah* of His Messenger

. So he, without a doubt, is a *Murtadd* if he continues upon that and does not return to the *Hukm* of what Allāh revealed and he will not be benefited by any name which he labels himself with and neither by any outward action that he does from *Salāt* or *Siyām* or anything else!" – From the *Hamish* (i.e. margins) of "*Fat'h Al-Majīd*", Pg. 406

⁹⁵ Who said, "Now we will make clear to you the condition of the second type and it is the *Hukm* of the people of the state who aren't under the command of the state – until his saying – from it is that they judge and take the *Hukm* to the ones who know the *Ahkām* of the *Tawāghūt* in all of the matters that they are in charge of and they take it to them without making *Inkār* and without any shame in front of Allāh or His slaves and they do not fear anyone, rather they can rule with that anyone who they are able to reach from the citizens and those who surround them. And this is a known matter, which no one can deny or reject, and this is well known. **And there is no doubt that this is *Kufr* in Allāh, *Subhānahu Wa Ta'āla* and His *Sharī'ah*, which He ordered with upon the tongue of His Messenger and chose for His slaves in His Book and upon the tongue of His Messenger. They even disbelieved in all of the laws from the time of Adam (pbuh) until now and the *Jihād* against them and fighting them is *Wājib* until they accept the laws of *Islām* and submit to them and rule with the pure *Sharī'ah* and they leave what they were upon of *Tawāghūt Shaytāniyyah* – until his saying – and it is known from the rules of the pure *Sharī'ah* and its texts that whoever puts himself to fight those people and seeks the aid of Allāh and makes his intention sincere, then he will be from the victorious and he will have the reward because Allāh will give victory to whoever supports Him. And: '**And if you give victory to Allāh, He will give victory to you and firmly plant your feet.**' And the reward is for the *Muttaqīn*.' – until his saying – so if he who was able to fight them, leaves the making *Jihād* against them, then he is under the threat of punishment descending upon him and deserving of what comes upon him because Allāh has placed over the people of *Islām* certain groups as a punishment for them because they would not leave the *Munkarāt* and they did not try to adhere to the pure *Sharī'ah* just like what happened with the conquering of the *Khawārij* in the early days of *Islām*, then the conquering of the *Qarāmitah* and the *Bāṭiniyyah* then the conquering of the Turks until they almost wiped out *Islām* and like what occurs often with the conquering of the Europeans and the people like them. So keep an open mind, O people of sight! Verily, there is a lesson in this for whoever has a heart or was given hearing and the gift of sight!" – From his letter, "*Ad-Dawā' Al-Ājil Fī Daf'i Al-Adū' As-Sā'il*" Pg. 67-69 which came within "*Ar-Rasā'il As-Salafiyyah*" pub. *Al-Kitāb Al-'Arabī*: Beirut, second publication 1414 H. 1994 G.**

⁹⁶ Who said: When asked concerning what the Bedouins judge with according to the customs of their fathers and grandfathers. "Do we label them with *Kufr* after it is made clear to them (that this is not permissible and when they continue)?" So he answered, "Whoever takes the judgment to other than the Book of Allāh and the *Sunnah* of His Messenger after it is made clear to him (that this is not permissible), then he is a *Kāfir*." He, *Ta'āla* said: 'And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.' 'Is it other than the *Dīn* of Allāh that they seek?' 'Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *Tāghūt* (false judges, etc.) while they have been ordered to reject them.' 'And the *Āyāt* with this meaning are many.' – "*Ad-Durur As-Saniyah Fī Al-Ajwibah An-Najdiyyah*", Vol. 8/231 Published by "*Dar Al-Iftā' bis-Sa'ūdiyyah*" 1385 H

AN AMAZING BENEFIT: So we see that *Shaykh* 'Abdul-Latīf Ibn 'Abdur-Rahmān used the *Āyah* in *Sūrat Al-Mā'idah* with the meaning of *Kufr Akbar*, which takes one outside the realm of *Islām*. And according to the principals established earlier by the authors of www.salafipublications.com (wherein they held that the usage of the narration from Ibn Abbās; "...*Kufr Dūna Kufr*...", from *Shaykh* Muhammad Ibn

19. 'Abdur-Rahmān Ibn Hasan (i.e. Ibn 'Abdul-Wahhāb's grandson) ⁹⁷
20. Shaykh Muhammad Shākir Ash-Sharīf ⁹⁸
22. Sālīh Ibn Ibrāhīm Al-Layhī ⁹⁹

Ibrāhīm, was sufficient to prove its authenticity) then this means that this *Āyah* is held upon its meaning of *Akbar*, simply because a reliable scholar has used it this way in his writings. And this means that all our explanation in PART 1 of this series which employed the principles of *Hadīth* classification, *Tafsīr* and the Arabic language and the rules of the *Qur'ān*, were redundant because all we needed to do to establish this – according to www.salafipublications.com – was find a scholar who used it this way. And we seek refuge with Allāh from the innovated principles of the followers of desire!

⁹⁷ Who said: In his commentary of *Sūrat At-Tawbah*, 31: “So it is made clear with this, that the *Āyah* proves that whoever obeys other than Allāh and His Messenger and turns away from taking from the Book and the *Sunnah*, concerning making *Halāl* what Allāh made *Harām* or making *Harām* what Allāh made *Halāl* or obeys him in the disobedience of Allāh and follows him in what Allāh did not give permission for, then he has taken him as a lord and something worshipped and made him a partner with Allāh and that contradicts the *Tawhīd* which is the Dīn of Allāh that the words of *Ikhḷās*: *Lā Ilāha Illā Allāh*, have indicated. (This is) because the *Ilāh* is the thing, which is worshipped, and Allāh, *Ta'āla* labeled their obedience as worship towards them and called them lords. Like He, *Ta'āla* said: ‘**And He does not order you to take the angels and the Prophets as lords...**’ In other words, ‘...as partners with Allāh in His worship...’ – ‘**Does He order you to do *Kufr* after you were Muslims?**’ **And this is the *Shirk*** because anything which is worshipped is a Lord and all things, which are obeyed or followed concerning other than what Allāh or His Messenger have legislated, then he has been taken by the obedient one or the follower as a Lord and a thing to be worshipped. Like He, *Ta'āla* said in *Sūrat Al-An'ām*: ‘**And if you obeyed them, then you are *Mushrikūn*.**’ And this is the meaning of this *Āyah* and like this *Āyah* in meaning is His, *Ta'āla*'s saying: ‘**And do they have partners who have legislated in the Dīn what Allāh did not give permission for?**’ And Allāh knows best.” – “*Fat'h Al-Majīd*”, Pg. 110-111 Published by “*Dar Al-Fikr*”

⁹⁸ Who said: In his “Chapter concerning making clear when the one who rules by other than what Allāh revealed is a *Kāfir*; with the *Kufr* that does not take one outside the *Millah*.”

Then he said, “He does not disbelieve with three conditions:

- a) That he is *Multazim* (i.e. religiously committed) and accepts upon the outside and the inside every *Hukm* or *Tashrī'* which has come from Allāh *Subhānahu Wa Ta'āla* or His Messenger
- b) That he accepts and confesses that he has left the *Hukm* with what Allāh *Subhānahu Wa Ta'āla* has revealed **in that matter or that specific instance** that he judges in that he is sinful and that his *Hukm* is a mistake and that the *Hukm* of Allāh is the correct.
- c) **That the opposing *Hukm* is a *Hukm* in specific instances and not in full general matters and this third condition is the one, which many of the contemporary people have not understood and paid attention to.** – “*Inn Allāha Huwa Al-Hākīm*”, Pg. 88-91 published by “*Dār Al-Watan*”, 1413 H.

And this is the *Tafsīl* that we have adhered to throughout our entire series and that which has been proven with more evidences than we have been able to produce here!

⁹⁹ Who said, concerning the meaning of the “*Dalīl*”, “So the ruling with the fabricated laws, which oppose the *Islāmic Sharī'ah* is atheistic and *Kufr* and *Fasād* and *Thulm* among the slaves because the security is not ensured and the *Sharī'* rights are not preserved except by acting upon the *Islāmic Sharī'ah* in its entirety in the ‘*Aqīdah* and worship and ruling and etiquettes and the conduct and institutions, because the ‘Ruling by Other Than What Allāh Revealed’ is ruling with a created action upon a creation like it. And it is ruling with the laws of the *Tāghūt* and there is no difference between the individual conditions and the general and specific and whoever differentiates between them in the *Hukm*, then he is an atheist/*Zandīq* (i.e. Hypocrite

23. *Shaykh* Sālih Al-Fawzān ¹⁰⁰

24. And finally *Shaykh* Al-Albānī, himself... ¹⁰¹

So please, O www.salafipublications.com, feel free to label these twenty-odd men ¹⁰² with any of the following slanderous names, with which you have slandered others and ourselves with:

1. *Takfīrī*
2. *Surūrī*
3. *Khārijī*
4. *Qutubī*
5. Political Activists
6. Extremists
7. Biased Partisans

So please www.salafipublications.com, for once have some integrity and show your true colors and admit your contempt for the men on this list and let your tongues loose upon them with the same rage you have unleashed upon us. And let your slanderous innovated categories and descriptions fly against them as well. ¹⁰³

in denial)/*Kāfir* in Allāh *Al-'Athīm!*" – "*As-Salsabīl Fī Ma'rifat Ad-Dalīl*", Vol. 2/384, which is his commentary upon "*Zād Al-Mustaqni*".

¹⁰⁰ Who said, "So whoever takes the *Hukm* to other than the legislation of Allāh from all of the institutions and the man-made laws, then he has taken the implementers of these laws and the ones who rule with them as partners with Allāh in his legislation. He, *Ta'āla* said: **'Or do they have partners who have legislated for them what Allāh has not allowed?'** And He said: **'And if you obeyed them, then you are *Mushrikūn*.'** – "*Al-Irshād Ilā Sahīh Al-I'tiqād*", Vol.1/72

And then again, after narrating what *Al-Hāfith* Ibn Kathīr wrote concerning the Tartar's and "*Al-Yāsiq*", he said, "And the likes of the law that he mentioned from the Tartars, and judged upon with *Kufr*, are those who put in the place of the *Islāmic Sharī'ah*, the fabricated laws, which have – in our time – been established as sources of laws in many countries and the *Islāmic Sharī'ah* has been disregarded in favor of them except in what they call 'personal matters'." – "*Al-Irshād Ilā Sahīh Al-I'tiqād*", Vol.1/74

¹⁰¹ Who said, in one of his earlier cassette recorded lessons, wherein he is describing an argument he had with someone about the *Takfīr* of Mustafa Atatürk, the secularist who converted the constitution of Turkey from the *Hanafi* code *Sharī'ah*, to the man-made laws. So *Shaykh* Al-Albānī said, "I made clear to him (i.e. his opponent) that the Muslims did not make *Takfīr* to Atatürk who was Muslim. No. (They did so) when he freed himself from *Islām* when he implemented upon the Muslims an institution other than the institution of *Islām*. And from that was the example of his equalizing between the inheritance of the male and the female. But Allāh says according to us, **'And for the male is the share of two females.'** And then he obligated upon the Turkish masses, the *Qobah* (i.e. a Turkish-style hat)." – "*Fatāwa Ash-Shaykh Al-Albānī Wa Muqāranatihā Bi Fatāwa Al-'Ulamā*", Pg. 263 from his cassette #171.

¹⁰² And we chose a mere twenty or so for the sake of brevity as to avoid belaboring the point. Were we to bring more than these, we certainly could have done so with the permission of Allāh, *Ta'āla*.

¹⁰³ There is no doubt that www.salafipublications.com will scurry to resurrect the "other words" of the likes of *Shaykh* Ibn Bāz, Ibn 'Uthaymīn, may Allāh be merciful to them, and Sālih Al-Fawzān, which would take on a different meaning than what we have presented here, but the challenge remains for them to address these words. And this is not a case where our quotations are ambiguous or unclear, it could only be that

THE NEXT AMAZING BENEFIT (*Shaykh Sālih Al-Fawzān's* Statements):

Next, www.salafipublication.com have brought the words of *Shaykh Sālih Al-Fawzān*, which we have just reprinted here wholesale, from Article ID: MNJ050014.

So they write:

“Questioner: "Someone has understood from your words in *Kitāb ut-Tawhīd*, which are from your comments, with regards to the issue of al-Hākimiyyah and ruling by other than what Allāh has revealed. So they have understood from them that [by the act alone] you perform specific takfīr of a specific ruler who does not judge by what Allāh has revealed. And then they applied (what they understood from your words) to the rulers of the Gulf states.

Shaikh al-Fawzan: [Laughs]... is it due to hawā (desire)?... the words are clear, there is no ambiguity in them, the words are clear. The distinction (tafsil) that is mentioned (i.e. previously in the beginning of the chapter) relates to them. And it was then said after that that the one who banishes the Shari'ah entirely and puts another law in its place, that this indicates that he views the [secular] law to be better than the Shari'ah, and whoever holds this opinion, he is the one who is a kāfir [emphasis given]. This is in the same book itself... however they only take [from the book] according to their own understanding of it and what is of benefit to them, yet they abandon the rest of the words. If they had read the words from the beginning, the matter would have become clear [to them].

Questioner: And the statement of Shaikh Muhammad Ibn Ibrahīm is [understood] in the same way?

Shaikh al-Fawzan: Yes, it is the same. His words mean that the one who abolishes the Shari'ah and puts in its place another law, then this indicates (dalīl) that he considers this law to be better than the Shari'ah. And [subsequently] whoever considers this law to be better than the Shari'ah, then such a one is a kāfir in the view of everybody, there is no doubt in this.”

And this is another inexplicable quotation from the authors of www.salafipublications.com, which they have attempted to use against our position about the *Takfīr* of the rulers who replace the laws of Allāh with their own fabricated laws. And again, as has been the case throughout our series, we will find that these words are actually against themselves.

Firstly, it should be pointed out that this text, from the question put to *Shaykh Sālih Al-Fawzān*, is in agreement with our position in some ways and it disagrees with our

there was a change of opinion from them or the latter words abrogate the earlier ones. So this would mean that the earlier words were those of *Tafīrīs*, *Khārijīs* etc. and for us, this would be sufficient for www.salafipublications.com to admit this alone.

position in other ways. But in both cases, it flies directly in the faces of the authors of www.salafipublications.com and we will show why, *Inshā' Allāh*.

Points of Agreement

With respect to what agrees with us, in this text, is the general *Takfīr* of the one who replaces the laws of the *Sharī'ah* with the fabricated legislations. This is clear from what was written in the book "*Kitāb At-Tawhīd*" as well as what the *Shaykh* has confirmed here.¹⁰⁴ So this means that there is no difference between our opinion (about the one who replaces the *Sharī'ah* with the fabricated laws) and that of *Shaykh* Sālih Al-Fawzān from the point of view of the *Takfīr* itself. Because we have agreed that this one is a *Kāfir* and as he has said, this *Kufr* is absolute as he has stated: "**And he affirmed that this disbelief expels from the religion absolutely.**" So both our position and that of *Shaykh* Sālih Al-Fawzān is upon the absolute *Takfīr* of the one who rules with the fabricated laws. So let this be established.

Are you ready to come this far with us, O www.salafipublications.com? Will you agree with ourselves and *Shaykh* Al-Fawzān in this absolute *Takfīr* upon the rulers who rule with the fabricated laws? Not likely. So then who is in opposition with Sālih Al-Fawzān in the issue of the *Takfīr* of the rulers who rule with the general legislation then? Is it us or yourselves? How could you have possibly written these words and thought that they would be a reinforcement of your position? Are you all that blind? Will you at last be guided? Are you prepared to call Sālih Al-Fawzān a "*Takfīrī*"? Or would you perhaps prefer the term "*Qutubī*" as you have opted to call those who make absolute *Takfīr* of the rulers with the general legislation? We will leave the method of his slander upon you to decide.

The next item of notice, which *Shaykh* Sālih Al-Fawzān has benefited our position here is in his understanding of the *Tafsīl* that we have been upon from the outset of this series. So Sālih Al-Fawzān said: "The distinction (*tafsil*) that is mentioned (i.e. previously in the

¹⁰⁴ As for the book, *Shaykh* Sālih Al-Fawzān quoted *Shaykh* Muhammad Ibn Ibrāhīm saying: "As far as the one who it was said about him, '*Kufr Dūna Kufr*,' this is if he rules with other than what Allāh revealed, while he believes that he is disobedient and that the *Hukm* of Allāh is the truth. This is concerning when it comes from him once or like that. **But as far as the one who puts laws in an order and to be followed, then this is *Kufr* even if they say that we made a mistake and the *Hukm* of the *Shara'* is more just, so there is a difference between the one who approves and implements and makes it as a text to return to. They make it a thing to return to and this is *Kufr* that takes one outside the *Millah*.**" And then he explains it by saying: "So he distinguished between the partial judgment (by Other than What Allāh Revealed) which does not recur and between the general law which becomes a reference point in all of the rulings or most of them. **And he affirmed that this disbelief expels from the religion absolutely.** This is because the one who removed the *Islāmic Sharī'ah* and put secular law in its place, in replacement of it, then this indicates that he considers that this [secular] law is better and more beneficial than the *Sharī'ah*, and there is no doubt that this is the major disbelief which expels from the religion."

And as for the affirmation of this meaning, he said: "And it was then said after that that the one who banishes the *Sharī'ah* entirely and puts another law in its place, that this indicates that he views the [secular] law to be better than the *Sharī'ah*, and whoever holds this opinion, he is the one who is a *Kāfir* [emphasis given]."

beginning of the chapter) relates to them.” So let us examine what this “*Tafsīl*” is in the beginning of the chapter.

So in the beginning of this chapter we find some of the descriptions wherein the *Shaykh* shows some examples ‘Ruling by Other Than What Allāh Revealed’ in the sense of *Al-Kufr Al-Akbar* and then he illustrated the *Tafsīl* being referred to with the following quotation:

“However, if he believed in the obligation to rule by what Allāh has revealed and knew what the judgment was in this instance, but he turned away from it while acknowledging that he is deserving of punishment, then he is a sinner and is labeled a *Kāfir* with the minor form of disbelief. And if he was ignorant of the judgment of Allāh concerning it while having striven hard and expended efforts in knowing the judgment but erred, then he will receive a reward for his *Ijtihād* and his error will be forgiven. **This is in relation to a particular matter.**”

Allāhu Akbar! So what is the difference between our *Tafsīl* and that of the *Shaykh* here? Have we not been saying this all along? Look at our saying:

“So what is clear from what has passed in the *Tafsīr* of this *Āyah* is that their meaning is *Al-Kufr Al-Akbar*; however, if it is held upon the rulers who do not ‘Rule by What Allāh Revealed’ in the sense that they **do not replace the laws of Islām** and they **do not engage in *At-Tashrī’ Al-‘Ām* with legislation that opposes the *Hukm* of Allāh**, then we say the same as some of what has been narrated: “*Kufr Dūna Kufr, Fisq Dūna Fisq, Thulm Dūna Thulm,*” and, “**It is not the *Kufr* that removes one from the realm (i.e. of *Islām*), etc.**” (PART 1 in our series, page 57)

And look to:

“So after all that has passed it becomes clear that the people whom the *Ibādhiyyah* were attempting to make *Takfīr* to with these *Āyāt*, were not ‘Ruling by Other Than What Allāh Revealed’ in the sense that they abolished the *Islāmic Sharī’ah* and brought their own fabricated laws and forced them onto the people. **This is very far from the truth; however, what is affirmed from what has passed, is that they used to rule in particular instances according to their desires but as a whole, the system of governing in their era was the complete *Islāmic Sharī’ah* and they did not replace any of it with their own laws and they did not engage in *At-Tashrī’ Al-‘Ām*, which legislates opposing laws to those of the *Sharī’ah*. And they continued to rule the people by the *Hukm* of Allāh in general with the exception of those rare instances and they left the *Hukm* of Allāh in specific cases in which they were overtaken by their desires, such as in their passing the *Khilāfah* from father to son and they knew they were guilty and admitted to their sin.**”¹⁰⁵

And look to:

¹⁰⁵ Page 58 of PART 1 in our series.

“...And it is quite clear from what has passed that the *Āyah* is only held upon it's *Asl* of *Kufr Al-Akbar* in the case where the laws from the *Sharī'ah* itself have been replaced or changed, **and although the case of a judge who 'Rules by Other Than What Allāh Revealed' in a particular instance due to his desires or whims etc., is from the greatest of sins, we do not hold this equal with the *Hākim* who replaces and abolishes the entire *Sharī'ah* or even specific laws from Allāh's *Hukm*.**”¹⁰⁶

So the *Tafsīl* of *Shaykh* Sālih Al-Fawzān is the same *Tafsīl* that we have applied in the issue of *Takfīr* for 'Ruling by Other Than What Allāh Revealed'. And this is what the *Qur'ān* and the *Tafsīr* of the *Salaf* and the *Mufasssīrīn* have indicated in light of the causes for the *Āyāt* in *Sūrat Al-Mā'idah* being revealed.¹⁰⁷

O www.salafipublications.com, are you willing to agree with ourselves and *Shaykh* Sālih Al-Fawzān in the *Tafsīl* being presented here? Or will you call him a “*Khārijī*” too now that we have proven that his *Tafsīl* is the same as our own. Do what you will because you can not frustrate *Ahl As-Sunnah* as the Messenger of Allāh said:

“There shall not cease to remain an assembly from my establishing the Order of Allāh, **they are unharmed by those who abandon them and those who oppose them.** Until the Matter of Allāh comes and they are over the people”¹⁰⁸

So both the general *Takfīr* of the rulers who rule with the fabricated laws and general legislations as well as the *Tafsīl* between the ones who rule by 'Other Than What Allāh Revealed' in particular instances vs. those who replace the *Hukm* of Allāh with the fabricated laws, are agreed upon between ourselves and *Shaykh* Sālih Al-Fawzān. And the authors of www.salafipublications.com have vehemently disagreed with the *Shaykh* and us so we know who is truly in opposition with him in this matter. And we extend our appreciation to our misguided brothers at www.salafipublicatoins.com for presenting us with yet another opportunity to openly refute them with their own texts.

Points of Difference

As for the point of difference between ourselves and *Shaykh* Sālih Al-Fawzān, then although we both agree with the general *Takfīr* upon those who rule with the fabricated laws, he considers this act as sufficient proof that he replaced the laws of the *Sharī'ah* because he preferred these fabricated laws to those of the *Shara'*. Therefore, his *Takfīr* comes from what the action indicates and not from the action itself.

¹⁰⁶ Page 58 of PART 1 in our series.

¹⁰⁷ Look to pages 45 - 62 in PART 1 in our series for a detailed discussion on the *Āyāt* being referred to here.

¹⁰⁸ Narrated by *Imām* Muslim and Ahmad with the extra phrasing: ((...the matter of Allāh 'Azza Wa Jall...)) from Mu'āwiyah RĀ.

This is indicated by his saying:

“...And it was then said after that that the one who banishes the *Sharī’ah* entirely and puts another law in its place, **that this indicates that he views the [secular] law to be better than the *Sharī’ah*, and whoever holds this opinion, he is the one who is a *Kāfir*...**”

So we see that *Shaykh* Sālih Al-Fawzān sees this action as an absolute evidence for a reason for *Takfīr* and not a cause of *Takfīr*.¹⁰⁹ And he was not the only one to hold this position. We see from the late honorable *Shaykh* Muhammad Ibn Sālih Al-‘Uthaymīn, may Allāh be merciful to him, that he has given a similar explanation for his general *Takfīr* of the rulers who rule with the fabricated laws. So he said:

“As far as the one who establishes the fabricated laws, while he knows the *Hukm* of Allāh and that these laws oppose Allāh’s *Hukm*, then this person has replaced these laws in place of the *Sharī’ah*. Therefore he is a *Kāfir*. **This is because he does not invent these laws and turn away from Allāh’s *Sharī’ah* except because of his belief that they are superior for the people and the country than the law of Allāh.** And when we say that he is a *Kāfir*, then the meaning of this is that this action reaches *Kufr*.”¹¹⁰

And we find in the cassette recording of *Shaykh* Ibn ‘Uthaymīn’s commentary on *Shaykh* Al-Albānī’s booklet entitled “*Fitnat At-Takfīr*”, that he said:

“...**But we disagree with him (i.e. *Shaykh* Al-Albānī) regarding the matter wherein he does not judge with *Kufr* upon them (i.e. the *Hukkām*) except when they held that to be permitted.** This issue requires further investigation because we say, ‘Whoever rules by what Allāh has revealed yet he holds that something other than the rule of Allāh is better or more befitting, then he is a *Kāfir* even if he judged by the rule of Allāh.’ And his *Kufr* is a *Kufr* of belief. **However, our discussion here is concerning an action. And I see that it is not possible for a person to apply and establish these laws, which oppose the *Sharī’ah* and which are referred to by the slaves of Allāh for judgment unless he declares this to be permissible and holds the belief that such laws are superior to the *Sharī’ah* laws. Therefore he is a *Kāfir*.** This is what is apparent. If not, then why would he have done this (i.e. establish the fabricated laws)?”¹¹¹

¹⁰⁹ We will proceed to a brief explanation of the “reasons of *Kufr*” and the “causes of *Kufr*” shortly, *Inshā’ Allāh*.

¹¹⁰ “*Al-Qawl Al-Mufīd Fī Sharhi Kitāb At-Tawhīd*” Vol. 2/269

¹¹¹ AN AMAZING BENEFIT: So we see here that the opinion of *Shaykh* Ibn ‘Uthaymīn regarding the rulers who rule with the fabricated laws is completely different than that of *Shaykh* Al-Albānī, may Allāh be merciful to them. And this is illustrated clearly in his saying: “But we disagree with him regarding the matter wherein he does not judge with *Kufr* upon them (i.e. the *Hukkām*) except when they held that to be permitted.” – until his saying – “However, our discussion here is concerning an action. And I see that it is not possible for a person to apply and establish these laws, which oppose the *Sharī’ah* and which are referred to by the slaves of Allāh for judgment unless he declares this to be permissible and holds the belief that such laws are superior to the *Sharī’ah* laws. Therefore he is a *Kāfir*.” So *Shaykh* Ibn ‘Uthaymīn sees the rulers who rule with the general legislations to be *Kuffār* (just as Sālih Al-Fawzān) because, according

And he said:

“And ruling by other than what Allāh has revealed is of two types: The first type: that the ruler replaces (yastabdilu) the law of Allāh the exalted by this law whilst he has knowledge of the law of Allāh but he holds that the opposing law is more befitting and more beneficial for the servants than the law of Allāh or that it is equal to the law of Allāh or that turning away from the law of Allāh is permissible (jā'iz) - **so therefore he makes this law (qānūn) the one that it is obligatory to refer back to for judgement (yajjib at-Tahākum ilaihi) - so the likes of this one is a kāfir with the kufr that ejects from the religion** and that because he is not pleased with Allāh as his Lord, Muhammad as his Messenger and Islām as his religion..." (Fatāwā 2/145).¹¹²

So are you prepared, O www.salafipublications.com, to agree ourselves and with *Shaykh* Ibn 'Uthaymīn and *Shaykh* Sālih Al-Fawzān in the general absolute *Takfīr* of the rulers who knowingly replace the laws of the *Sharī'ah* with those of their own fabrication? And are you prepared to accept their *Tafsīl* between the ruler or judge who 'Rules by Other Than What Allāh Revealed' in particular instances vs. the ruler who uses another *Sharī'ah* altogether to govern his masses? Are you prepared to agree with us, O youth of delusion? Or will you now recant and end your support for these two figures in this matter and resort to your treachery and betrayal and slander them as well as ourselves?! May Allāh guide you and may you fear Him, *Ta'āla*!

So now that we have established clearly that we do not differ with *Shaykh* Sālih Al-Fawzān and *Shaykh* Ibn 'Uthaymīn, may Allāh be merciful to him, in the matter of the *Takfīr* of these rulers and the *Tafsīl* of the condition of the rulers, we will point out the matters wherein there is a difference with them in the matter of the reasons for *Takfīr*.

to him, this ruler could not have replaced the laws of the *Sharī'ah* with those of his own invention unless he held that they were preferable. So keep this in mind as you read the following lies from the authors of www.salafipublications.com:

1. Shaikh al-Albānī, like Imām ibn Bāz, **and like Ibn Uthaimīn does not fall into what the questioner is describing of ruling by other than what Allāh reveals, (meaning that he rules by the secular laws instead of the Sharī'ah laws) is major kufr.** (From Article ID: GRV070007)
2. **And this is the tafsīl of the Salaf of our times**, the likes of Imām al-Albānī, Imām Ibn Bāz and **Ibn Uthaimīn** have tended to on this issue. (And this is clearly wrong because the *Tafsīl* of *Shaykh* Ibn 'Uthaymīn is the same as Sālih Al-Fawzān's above. And neither of them agrees upon the *Tafsīl* of *Shaykh* Al-Albānī as established earlier.) (From Article ID: MNJ050018)

¹¹² Again, taking this directly from their web site; Article ID: MNJ050018

The “Categories of Kufr” vs. the “Causes of Kufr”:

We see here that both *Shaykh* Ibn ‘Uthaymīn and Sālih Al-Fawzān ¹¹³ have used the action of the body to indicate a condition of the heart and they have made *Takfīr* due to what that action indicates. So from one point of view, it could be said that they make *Takfīr* for this action, in the sense that the action was the catalyst for the *Takfīr*, ¹¹⁴ but the clear ruling in their words and the phrasing of their statements shows that they have used this action of *Kufr* as a revealing of the “Category of *Kufr*” rather than the “cause of *Kufr*”. ¹¹⁵ In other words, they hold that the people have disbelieved in their hearts and they have held this action as evidence. And so they make *Takfīr* based upon the action but they say that his *Kufr* occurred in the heart. ¹¹⁶

¹¹³ And this discussion is not limited to these two figures, rather we are discussing it in this context as we have narrated their opinions regarding this issue earlier.

¹¹⁴ And this might be interpreted from the words of *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to him who said: “However, our discussion here is concerning an action. And I see that it is not possible for a person to apply and establish these laws, which oppose the *Sharī’ah* and which are referred to by the slaves of Allāh for judgment unless he declares this to be permissible and holds the belief that such laws are superior to the *Sharī’ah* laws. Therefore he is a *Kāfir*.”

¹¹⁵ And this is more likely based upon their saying: “This is because he does not invent these laws and turn away from Allāh’s *Sharī’ah* except because of his belief that they are superior for the people and the countries than the law of Allāh.” (Ibn ‘Uthaymīn from “*Al-Qawl Al-Mufīd Fī Sharhi Kitāb At-Tawhīd*” Vol. 2/269) And: “...And it was then said after that that the one who banishes the *Sharī’ah* entirely and puts another law in its place, that this indicates that he views the [secular] law to be better than the *Sharī’ah*, and whoever holds this opinion, he is the one who is a *Kāfir*...” (Sālih Al-Fawzān from Article ID: MNJ050014)

¹¹⁶ And this probably delights the authors of www.salafipublications.com as they attempt to use these statements to show that the action itself is not *Kufr*; however, they have failed to notice three important points:

This opinion from Sālih Al-Fawzān and *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to him, is not found with respect to all actions, rather it is in respect to this one action specifically. So any comparison between them and *Shaykh* Al-Albānī, may Allāh be merciful to him, can only be limited to this topic and not with respect to actions of *Kufr* at large. This is because *Shaykh* Al-Albānī does not see the actions themselves to be *Kufr* at all unless they show the already-existing *Kufr* of the heart or the person admits to his internal *Kufr* at the time of his committing the action. And we have established this earlier so review that if this is still unclear.

We have already demonstrated the difference between them in the matter of the *Takfīr* of the rulers who rule with the general legislations and shown the general *Takfīr* of these rulers from both Sālih Al-Fawzān and Ibn ‘Uthaymīn whereas *Shaykh* Al-Albānī did not see the *Takfīr* of the rulers at all unless they clearly state upon their tongues that the rulers hold their ruling as permissible, etc. So the *Takfīr* itself is the separating factor between them, which shows that they are not in agreement at all upon the *Takfīr* of the rulers. As for actions of *Kufr* generally, we will demonstrate the difference shortly, *Inshā’ Allāh*.

These very statements from these two individuals (and other than them), which refer to the general *Takfīr* of the rulers who rule with the fabricated laws, is the precise *Tafsīl* which we have used in PART 1 of our series and throughout this project, and this *Tafsīl* was not that of *Shaykh* Al-Albānī or www.salafipublications.com either. So this is the distinction between their words and opinions and those of

So let us explain why we differ with the opinion of *Shaykh* Sālih Al-Fawzān and *Shaykh* Ibn 'Uthaymīn, may Allāh be merciful to him.¹¹⁷

When it comes to *Kufr*, there is the motivation for *Kufr* (Category of *Kufr*), which is an internal matter and then there is the act of *Kufr* itself. In some cases, the motivation for the *Kufr* of the body is *Kufr* itself. For example, the person who kicks the *Mus'haf* might do so because he hates *Islām*. But we also say that the one who hates *Islām* is a *Kāfir* even before he kicked the *Mus'haf*. (In fact, we say that anyone who hates *Islām* is a *Kāfir* whether or not he kicks the *Mus'haf*.) So in this case the "motivation" or "category" of his *Kufr* was his hatred for *Islām*, but as far as the *Takfīr* is concerned, we say he is a *Kāfir* for kicking the *Mus'haf* because a ruling of *Takfīr* is dependant upon the *Thāhir* (i.e. outward appearance) and no one can look into the heart of another one.¹¹⁸ And based

Shaykh Al-Albānī, may Allāh be merciful to him; therefore proving that they were not in agreement in the matter of he who 'Rules by Other Than What Allāh Revealed'.

¹¹⁷ Keeping in mind that we have not disagreed with them in the *Takfīr* of the ruler nor in the application of the *Tafsīl* between the one who replaces the *Sharī'ah* vs. the one who 'Rules by Other Than What Allāh Revealed' in particular instances.

¹¹⁸ And the evidences for the correctness of this rule in the texts of the *Sharī'ah* are overwhelming. And with the explanation from the '*Ulamā*' of *Ahl As-Sunnah Wa Al-Jamā'ah*, they are undeniable. And from them:

1. From 'Abdullāh Ibn 'Umar RĀ that the Prophet said, "I was ordered to fight the people until they bear witness that there is nothing worthy of worship except Allāh and that Muhammad is the Messenger of Allāh and they establish the *Salāt* and they pay the *Zakāt*. Then if they do that then they have protected from me their blood and their money except in the right of *Islām* and their reckoning is for Allāh." (Narrated by Al-Bukhārī, Muslim, An-Nasā'ī, At-Tirmithī, Abū Dāwūd, Ibn Mājah Ad-Dārimī and Ahmad with similar phrasings from different Sahābah and this is the phrasing of Al-Bukhārī, and others) And *Shaykh* Al-Islām, Ibn Taymiyyah said about this *Hadīth*: "It means: 'I have been ordered to except from them their outward appearance of *Islām* and trust their inner selves to Allāh. So the Prophet

did not used to perform the *Hudūd* out of his (personal) knowledge, nor from the information of one person, nor through the revelation, nor with the (minor) indications or testimonies, until what is *Wājib* to be known was affirmed (i.e. until that person had the proof established against them) with confirmed clarification or confession. Did you not see how he was informed about the pregnant lady that if she gave birth to a child which resembled so-and-so (and he said), '...then it is from the one you have been accused with...' and it came resembling this terrible resemblance so he said, 'If it was not for the *Īmān*, then it would have been for me and her _____,'? And there was a woman in *Madīnah* who used to make the evil known (i.e. spread the evil of others) and he said, 'If I were to accuse anyone without clarification, I would accuse her!' And he said to those who disputed with him, 'Verily, you dispute with me (as the judge) and perhaps some of you are better in speech than others, so I judge based upon what I hear. So whenever I judge against the right of his brother, then he (i.e. the winner) must not take that (i.e. what he was granted) because I have only granted him a portion of the fire.' So his leaving the killing (of the *Munāfiqīn*) – while they are *Kuffār* – was because of them not showing the *Kufr* and the (absence of) the *Hujjah* (i.e. clarifying argument) from the *Sharī'ah* (being established against them)." – "*As-Sāram Al-Maslūl 'Ala Shātīm Ar-Rasūl*", Pg. 356-357

2. From Anas Ibn Mālik RĀ that the Prophet said, "Whoever prays our prayer and faces our *Qiblah* and eats from our slaughtering, then he is the Muslim who has the protection of Allāh and the

protection of His Messenger.” The *Hadīth* (Narrated by Al-Bukhārī and An-Nasā’ī, and this is Al-Bukhārī’s phrasing)

3. From Usāmah Ibn Zayd RĀ who said: “The messenger of Allāh SĀWS sent us in a platoon. So we reached the Huraqāt (A tribes name) from Juhaynah. So I confronted a man, so he said *Lā Ilāha Illā Allāh*, then I stabbed him, then something came in myself from that. So I mentioned that to the Prophet SĀWS, so the Messenger of Allāh SĀWS said: ((Did he say *Lā Ilāha Illā Allah*, and you killed him?)) He said: I said: O Messenger of Allāh, he only said it out of fear from the weapons. He said: ((Did you tear out his heart to know if it said it or not?)) Then he kept repeating that upon me until I wished that I entered into Islām that day.” Narrated by Muslim, Abū Dawūd and Ahmad, and this is the phrasing of Muslim) And *Imām* An-Nawawī said: “And his (i.e. the Prophet’s) saying, ‘Did you tear out his heart...?’ In it, there is evidence for the well-known rule in *Fiqh* and *Usūl* (i.e. Islamic jurisprudence and the fundamental principals upon which it is based) that the rulings go upon the outward appearance and to Allāh remains the unknown.” – “*Al-Minhāj Sharh Sahīh Muslim Ibn Al-Hajjāj*”, Vol. 1/107 And Ibn Taymiyyah said: “There is no difference of opinion that the criminal who enters *Islām* when he sees the sword, no matter if he is general or specific, that his *Islām* is correct and his *Tawbah* from *Kufr* is accepted (from the Muslims), even if the condition he is in, seems to indicate that his inside is different than his outside.” – “*As-Sarām Al-Maslūl*”, Pg. 329

4. And from Al-Miqdād Ibn Al-Aswad RĀ, that he said, “O Messenger of Allāh! Do you see if I meet a man from the *Kuffār*, then he fights me then strikes one of my hands and cuts it off. The he seeks protection from me by a tree, then says, ‘I have surrendered to Allāh (i.e. embraced Islam),’ should I kill him, O Messenger of Allāh, after he said it? The Messenger of Allāh SĀWS said, ‘Do not kill him.’ He said, ‘So I said: ‘O Messenger of Allāh! He had chopped off my hand then he said that after he had cut it off. Should I kill him?’ The Messenger of Allāh SĀWS said. ‘Do not kill him for if you kill him, he would be in the position in which you had been before you killed him (i.e. considered a Muslim whose harming is forbidden) and you are in the position that he was before he said the words which he said.’” (Narrated by Al-Bukhārī, Muslim, Abū Dāwūd and Ahmad, and this is the phrasing of Muslim) *Imām* An-Nawawī, may Allāh be merciful to him, said, “...he would be in the position in which you had been before you killed him (i.e. considered a Muslim whose harming is forbidden) and you are in the position that he was before he said the words which he said...” The best and the most clear thing which is said about it, is what *Al-Imām* Ash-Shāfi’ī and Ibn Al-Qasār Al-Mālikī and others have said that it means: That his blood is safe and his killing is *Harām* after his saying, ‘*Lā Ilāha Illā Allāh*,’ as you were before you killed him. And you, after you’re killing him; your blood is not safe and your killing is not *Harām*, just like his was before he said, ‘*Lā Ilāha Illā Allāh*.’”

5. And from within the *Hadīth* of Abū Sa’īd Al-Khudrī, may Allāh be pleased with him, “Then a man stood up whose eyes were sunken in deeply, and whose cheeks protruded, and whose forehead was raised high and whose beard and whose head was shaved, and whose waist covering was bunched up, and he said, ‘O Messenger of Allāh, fear Allah!’ So he said, ‘Woe to you! Am I not the most worthy of the people of the Earth to fear Allāh?’ He (the narrator) said, ‘Then the man turned and walked away. So Khālīd Ibn Al-Walīd said, ‘O Messenger of Allāh, should I not cut off his head?’ So he said, ‘No, perhaps he observes the *Salāt*.’ Khālīd said, ‘And how many of those who observe the prayer profess upon their tongue what is not in their heart?’ The Messenger of Allāh said, ‘Verily I have not been ordered to pierce the hearts of the people nor to rip open their bellies (i.e. to see what really lies inside them).’ Then he looked towards him (i.e. that man) as he stood there, then he said, ‘There will arise a people from the descendants of this one, who will recite the *Qur’ān* perfectly but it will not go beyond their throats. They will leave the *Dīn* just as the arrow leaves the bow.’ And I (i.e. the narrator) also think he said, ‘Verily, if I found them, I would kill them like the killing of *Thamūd*.’” (Narrated by Al-Bukhārī, Muslim and Ahmad)

6. And from An-Nu’mān Ibn Bashīr, who said, “We were with the Prophet and a man approached and told him something secretly. So he said, ‘Kill him.’ Then he said, ‘Does he bear witness to ‘*Lā Ilāha Illā Allāh*?’ He said, ‘Yes. But he only says it to seek refuge (i.e. to protect himself from the

upon this rule of *Takfīr*, we say that the motivation for his *Kufr* was his hatred of *Islām* but the cause of his *Kufr* (i.e. that which we base *Takfīr* upon) was his action of kicking the *Mus'haf*. So this was an example of where the "motivation for *Kufr*" (i.e. the motivating factor) was *Kufr* itself in that he actually disbelieved even before the action of *Kufr* was committed.

However, we do not encompass all the "motivations for *Kufr*" into the same level as the "causes of *Kufr*", although we maintain that this motivating factor is an internal matter. For example, the person who becomes a Magician and practices sorcery is a *Kāfir* for this act.¹¹⁹ But he might have become a Magician due to his desire to become famous. So in

Muslims).' So the Messenger of Allāh said, 'Do not kill him because I have only been ordered to fight the people until they say, '*Lā Ilāha Illā Allāh*'. So if they say that, then they have protected their blood and their wealth from me except in its right (i.e. debts and punishments etc.) and their reckoning is for Allāh.'" (Narrated by An-Nasā'ī and Ahmad, and this is the phrasing of An-Nasā'ī. Al-Albānī declared it Sahīh in Sahīh Sunan An-Nasā'ī #3714)

And the evidences from the *Sunnah* about this matter are almost infinite so pay attention to that, O student of knowledge.

¹¹⁹ As for the one who commits sorcery. He disbelieves from this action with the evidence of Allāh *Ta'āla*'s saying:

"They followed what the *Shayâtīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew." (*Al-Baqarah*, 102)

So the ruling of sorcery and magic in this *Āyah* is *Kufr*. And the majority of *Ahl As-Sunnah* hold the action, in all of its forms to expel one from *Islām*. And this is due to the act itself. [And for a *Sharī'ah* definition of *Sihr* (i.e. sorcery and magic), look to the discussion of Ash-Shanqītī in "*Adhwā' Al-Bayān*", Vol. 4/444]

Shaykh Ibn Bāz, may Allāh be merciful to him said: "The Seventh Nullification: And this is the sorcery and from it is causing division between the spouses and causing attraction between two people. So he who performs it or accepts it has disbelieved. And the evidence is the statement of Allāh: "...but the *Shayâtīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not..." – "*Al-'Aqīdah As-Sahīhah Wa Mā Yudhādh'dhuhā Wa Nawāqidh Al-Islām*", published by "*Al-Humaydī Printing House*", Pg. 27

And we find no difference from the '*Ulamā*' of the *Salaf* except from *Imām* Ash-Shāfi'ī and some of the jurists from this *Math'hab*. "And Ash-Shāfi'ī said, 'If he learns magic, we ask him, 'Describe your magic to

this case, we say that this person's "motivation for *Kufr*" was his desire to become famous but his "cause for *Kufr*" (i.e. that which a ruling of *Takfīr* is based upon) was his action of sorcery. So this one did not disbelieve before he committed his action; rather his action nullified his *Īmān*. And this is the difference.

Likewise, a person who does not pray.¹²⁰ We say that he might have any number of "motivations" for his *Kufr*, such as *Istihlāl* (i.e. he considers the abandonment of prayer as permissible) or *Takthīb* (i.e. he does not believe in prayer at all) or because of *Inkār* (i.e. he holds that the *Salāt* is not from *Islām*) – and all these would be *Kufr* on their own even before he abandoned his first prayer. (And we say that even if he prayed all five prayers regularly and on time, this one would be a *Kāfir* for his *Kufr* in belief.) Yet, at the same time, this person might not pray because he wants to fit in with the people around him, or due to laziness or due to a desire to relax or something of this condition. And so this person was not a *Kāfir* for being lazy or for desiring to be popular etc.; rather his *Kufr* came from the abandonment of the *Salāt* itself. So in the examples listed, (i.e. the Magician or the one who abandons the *Salāt*) we see that we can not encompass the "motivations of *Kufr*" (i.e. and they are the motivational factors which begin internally) to the same ruling as the "causes for *Kufr*" (i.e. and they are the actions and statements upon the *Thāhir* which nullify *Islām*).

And we see that *Islāmic Fiqh* is governed by this principle in all matters wherein the *Ahkām* (i.e. judgments) in the *Dunyā* are dependant upon the actions of the individual. For example, the Muslim who intentionally murders another Muslim is subject to the ruling of *Qisās* (i.e. retaliatory execution of the murderer) for his action of murder. But not all murderers commit this crime for the same reasons. So one person might have murdered due to his desire to receive the inheritance of his victim, and one person might have murdered due to revenge for something the other had done, or for hatred, or someone might have actually committed his murder due to his sympathy for his victim who was confined to life-support machines. So although these people have different motivating factors, which lead to the crime, they are all equal in the subjugation to the law of *Qisās* under the *Islāmic Shari'ah*.

us.' So if he describes what causes *Kufr* such as the beliefs of the people of Babylon and drawing nearer to the seventh stars (i.e. astrological causes of events) and that they do what he asks, then he is a *Kāfir*. And if it does not cause *Kufr*, but he says that it is permissible, then he disbelieves." – "*Fat'h Al-Majīd*" Pg. 316, published by "*Maktabat Al-Mu'ayyad*", 1408 H. / 1988 G. 2nd Edition

And from some of the '*Ulamā*, there are those who differentiated between illusionary, slight-of-hand magic tricks and those acts of sorcery, which clearly are not possible except by witchcraft and divination. And for this there is an explanation from *Imām* Muhammad Al-'Amīn Ash-Shanqīṭī, may Allāh be merciful to him in "*Adhwā' Al-Bayān*", Vol. 4/456

So we see that this matter is an academic one between the different types of sorcery. But let us suppose for the sake of our example that we are referring to the magic, which was learned in Babylon; that which is referred to in this *Āyah* with the *Kufr* that removes one from the realm of *Islām* due to the perpetration of the act itself.

¹²⁰ And some of the texts, which narrate the *Kufr* of the one who abandons the *Salāt*, have past. So review them if necessary.

And the ruling of *Takfīr* follows this rule precisely. If an action is defined as being *Kufr Akbar*, then the *Takfīr* comes to the perpetrator of this action independent of the motivation for that person who committed that act of *Kufr*¹²¹ and we do not hold them all equal in their “motivation for *Kufr*”. Yet we do hold them all equal to their “cause of *Kufr*” with the ruling of the *Takfīr* falling upon them because of their committing the action of *Kufr*. And this is a misunderstanding which has become widespread in our time and we say that the ones who fall into this mistake of confusing between the “motivations of *Kufr*” and the “causes of *Kufr*” in certain instances have committed a mistake in these instances. But the one who falls into this confusing between the “motivations of *Kufr*” and the “causes of *Kufr*” in every case, has fallen into a branch of *Irjā*’.

So when it comes to the ruler who legislates laws, which oppose the *Islāmic Sharī’ah*, and replaces the *Hukm* of Allāh in his country with these fabricated laws, we say that he might have done so due to a motivating factor, which is *Kufr* on its own (i.e. such as *Takthīb*, *Istihlāl*, *Juhūd* or preferring these laws to the *Hukm* of Allāh etc.) or he might have done so for a “motivation of *Kufr*”, which was not *Kufr* on its own, such as his desire to imitate the Western countries, or his desire to gain monetary benefit from certain international companies or any other reasons, which may have lead to his committing this action. And from this point of view, our approach has a more lenient implication with regards to the status of this ruler’s heart at the time he committed this action. And we do not necessarily say that he has committed this act due to his belief that these laws are superior to those of the *Sharī’ah*. However, we say that this action is a “cause of *Kufr*”, which nullifies *Īmān* even if it were present at the time he committed the action. And due to the rule of *Takfīr*, which states that we hold the rulings of *Takfīr* upon the “causes of *Kufr*”, we say that this person has disbelieved as a result of his action without tying that action to a particular “motivation for *Kufr*”.¹²²

So regarding the mixing of the “motivation for *Kufr*” and the “cause of *Kufr*” from Sālih Al-Fawzān and Shaykh Ibn ‘Uthaymīn, may Allāh be merciful to him, then we know that this is an instance where they have done so and not an indication of their adhering to this linking in all cases. And it may be that they had attempted to reconcile the authentic *Ijmā*’ regarding the *Kufr* of the one who legislates laws in replacement of the *Sharī’ah*, with some of the texts about ‘Ruling by Other Than What Allāh Revealed’ in particular instances. And Allāh knows best.

But we hold that this is a mistake and do not agree with this linking the “motivation for *Kufr*” with the “cause of *Kufr*” in this matter or in any other matter wherein a ruling of *Takfīr* is concerned. And during our research for this series, we telephoned Shaykh Sulaymān Ibn Nāsir Ibn ‘Abdillāh Al-‘Ulwān with the following question:

¹²¹ This, of course, excludes ignorance or *Ijtihād* or the acceptable *Ta’wīl* and any of the preventative factors of *Takfīr*.

¹²² So let the authors of www.salafipublications.com review the rules of *Takfīr* as defined by *Ahl As-Sunnah Wa Al-Jamā’ah*. And let them understand these rules themselves, before they attempt to explain them to others!!

Question: “We have read words from *Shaykh* Muhammad Ibn Sālih Al-‘Uthaymīn, may Allāh preserve him, from his book “*Al-Qawl Al-Mufīd Fī Sharhi Kitāb At-Tawhīd*” in which the *Shaykh* says what means: “That the one who rules with other than what Allāh revealed, he would not have done this except for the fact that he believed that these laws are superior for the countries and the people, and superior to the *Sharī’ah* of Allāh.” So is this true that the replacing of the *Ahkām* of the *Sharī’ah* is an evidence that the *Hākim* considers these laws to be better than the *Sharī’ah* of Allāh? And is this the reason for his *Kufr*? Or is it that this action is *Kufr* on its own?”

Answer: “What the general population of the Muslims are upon, as *Al-Hāfīth* Ibn Kathīr narrated their *Ijmā’* in “*Al-Bidāyah Wan-Nihāyah*”, in the thirteenth volume in the biography of Genghis Khan, is that **the action on its own is *Kufr* and *Riddah* without looking and without tying it in with the beliefs or *Juhūd* or *Takthīb* or *Tafdhīl* or things like that.** So when we see the one who ‘Rules by Other Than What Allāh Revealed’, it could be due to his belief that this *Hukm* is superior than the *Shara’* of Allāh, or it could be that this action is not due to beliefs, rather it is only an action. **So we make *Takfīr* from the action itself, without looking to the beliefs.** And if he adds to this (action) beliefs, then his *Kufr* has increased. Otherwise, the action itself is *Kufr* and *Riddah* from the *Dīn*. Like He, *Ta’āla* said: ‘**And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.**’ And like He, *Ta’āla* said: ‘**Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *Tāghūt* (false judges, etc.) while they have been ordered to reject them.**’ So we say about His, *Jalla Wa ‘Alā* saying: ‘**And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.**’ – *Kufr* in leaving the *Hukm* and *Kufr* in legislation and *Kufr* in ruling with that legislation. So they (i.e. the rulers who do this) join between three matters, which take them outside *Islām*. So whoever says, “They do not disbelieve except with *Juhūd* or belief,” then this is the *Math’hab* of the *Ghulāt Al-Jahmiyyah* or the *Murji’ah*.”

And as for the statement of *Shaykh* Sālih Al-Fawzān, may Allāh preserve him, in which he was asked:

Questioner: And the statement of *Shaikh* Muhammad Ibn Ibrāhīm is [understood] in the same way?

Shaikh al-Fawzan: Yes, it is the same. His words mean that the one who abolishes the *Shari’ah* and puts in its place another law, then this indicates (dalīl) that he considers this law to be better than the *Sharī’ah*. And [subsequently] whoever considers this law to be better than the *Sharī’ah*, then such a one is a *kāfir* in the view of everybody, there is no doubt in this.”

So about this statement, we make the following observations:

1. We do not agree that the opinion of *Shaykh* Muhammad Ibn Ibrāhīm, may Allāh be merciful to him, was that this replacing the laws of the *Sharī’ah* with his own

fabricated laws, is evidence that he considers these laws preferable and therefore he disbelieves from this matter of the heart. And this is clear from his words, which we have quoted earlier, **“And if the one who rules with the laws says, ‘I believe that they (the laws) are *Bātil*’. Then this has no effect. Rather, this is removing the *Sharī’ah* just like if someone said, ‘I worship these idols and believe that it is *Bātil*.’”**¹²³

2. We see the words of the *Shaykh*: “And [subsequently] whoever considers this law to be better than the *Sharī’ah*, then such a one is a *Kāfir* in the view of everybody, there is no doubt in this,” are an indication of how he has attempted to reconcile the view that ‘Ruling by Other Than What Allāh Revealed’ is *Kufr Asghar* with the *Ijmā’* that the one who replaces the laws of the *Sharī’ah* has disbelieved. This, because he has agreed with the *Takfīr* of these rulers, yet at the same time, he has not made *Takfīr* for the “cause of *Kufr*”, rather he has made *Takfīr* for what he views as the “motivation for *Kufr*.” And that was his preference of the man-made laws to those of the *Sharī’ah* of *Islām*. And we have clarified this error in the section just passed.

¹²³ “*Fatāwa Al-Imām Muhammad Ibn Ibrāhīm Āl Ash-Shaykh*”, Vol. 12/280 And within these words, there is a clarification that the *Shaykh* is calling the act itself of ‘Ruling by Other Than What Allāh Revealed’ to be *Kufr* itself, independent from the motivation which lead to his replacing these laws. And this comes with his statement: Rather, this is removing the *Sharī’ah* just like if someone said, ‘I worship these idols and believe that it is *Bātil*.’ So it is “...removing the *Sharī’ah*...” which the *Shaykh* is referring to as the “cause of *Kufr*” and this is what leads him to make *Takfīr* regardless of the “motivation for *Kufr*”, which may have caused this ruler to commit this act. So let this be clear to you, O reader. And let this be a refutation of you, O beguiled youth of www.salafipublications.com!

Continuing the Refutation...

Next up in the “Blazing Salafī Meteor”, we find the text of *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to him, in which they quote:

“As for what is connected to [the issue of] ruling by other than what Allāh has revealed, then it is, as occurred in the Mighty Book, divided into three types...” – until he said – “... And if he knows the legislation (Shar’) however he judges by this [legislation] or he legislates this [law] and then makes it a code of law (dustūr) to be followed by the people, believing (ya’tadid) that he is an oppressor (dhālim) in all of that and that the truth is what has come in the Book and the Sunnah, then we are not able to make takfīr of this one...”

Firstly, there is no reference for this quotation other than the claim from the authors that this was stated on “22/03/1420 H.” Secondly, this quotation is a contradiction from what they themselves have quoted from him in other places, such as:

“And ruling by other than what Allāh has revealed is of **two types**: The first type: that the ruler replaces (yastabdilu) the law of Allāh the exalted by this law whilst he has knowledge of the law of Allāh but he holds that the opposing law is more befitting and more beneficial for the servants than the law of Allāh or that it is equal to the law of Allāh or that turning away from the law of Allāh is permissible (jā’iz) - **so therefore he makes this law (qānūn) the one that it is obligatory to refer back to for judgement (yaijib at-Tahākum ilaihi) - so the likes of this one is a kāfir with the kufr that ejects from the religion** and that because he is not pleased with Allāh as his Lord, Muhammad as his Messenger and Islām as his religion...” (Fatāwā 2/145).¹²⁴

And thirdly, this contradicts what he is confirmed to have said in the past on the very same topic:

“The first type is when the *Hukm* of Allāh is removed and replaced with another *Tāghūtī Hukm*, so that the *Hukm* of the *Sharī’ah* is eliminated between the people and he puts in its place another *Hukm* from the fabrication of the humans and they remove the laws of the *Sharī’ah* concerning the *Mu’āmalāt* (i.e. the general actions between people) and they put in its place fabricated laws and this, without doubt, is *Istibdāl* (i.e. replacement) of the *Sharī’ah* of Allāh *Subhānahu Wa Ta’āla*, with other than it. **And this is Kufr which removes one from the Millah because this person put himself at the level of the Creator because he Shara’a (legislated) for the slaves of Allāh that which Allāh Ta’āla did not give permission for and that is Shirk in His, Ta’āla’s saying: “Or have they partners with Allāh (false gods), who have instituted for them a religion, which Allāh has not allowed?”** (*Ash-Shu’urā*, 21)¹²⁵

¹²⁴ Article ID: MNJ050018

¹²⁵ “Fiqh Al-‘Ibādāt”, #60

And so even if this unfounded statement, which the authors of www.salafipublications.com have brought from *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to him, was confirmed as his actual saying, then this would only succeed in demonstrating that the *Shaykh* uttered contradictory statements about the topic of replacing the laws of the *Sharī’ah* with the fabricated laws. And this either means that the *Shaykh* held different views about this action at different times or that his latter statements abrogated his earlier ones. But there is no room for the deceivers of www.salafipublications.com to attempt to reconcile these statements. And this is because the first statement (i.e. the unfounded one) shows that *Takfīr* can never be made to the *Hākim* for his replacement of the laws of the *Sharī’ah* with the man-made laws unless he confesses his disbelief in them.¹²⁶ And the second statement (i.e. the one which we have discussed earlier in detail) shows that we are necessarily obliged to make *Takfīr* of the *Hākim* for his replacement of the laws of the *Sharī’ah* with the man-made laws, because this would prove that he considered these laws as preferable to those of the *Sharī’ah*.¹²⁷ And the third statement (i.e. the one, which he has called the action itself “...**Kufr which removes one from the Millah...**”) shows that the action is the cause of this ruler’s *Kufr* and it is not dependent upon the status of his heart at the time of its perpetration.¹²⁸ So how can they possibly be reconciled when these statements are in direct contradiction with one another?!

AN AMAZING BENEFIT (Shaykh Muhammad Al-Amīn Ash-Shanqītī, may Allāh be merciful to him):

Next, the foolish ones from www.salafipublications.com have brought the following statement from *Imām* Muhammad Al-Amīn Ash-Shanqītī, by which they have attempted to include him among the ones who held that the act of ‘Ruling by Other Than What Allāh Revealed’ is not *Kufr* unless it is due to that ruler’s belief that the man-made laws are equivalent or superior to the laws of the *Sharī’ah*. So they write:

¹²⁶ This is because if we say that the action is not *Kufr* on its own, and if we say that the “motivation of *Kufr*” is not necessarily *Kufr*, then we have no way of knowing if this *Hākim* disbelieved according to this view. And this contradicts the *Ijmā’*, the *Tafsīr* of the *Salaf* and people of knowledge as well as the Arabic language and other than that, so this saying is rejected.

¹²⁷ This is based upon his own saying: “...And I see that it is not possible for a person to apply and establish these laws, which oppose the *Sharī’ah* and which are referred to by the slaves of Allāh for judgment unless he declares this to be permissible and holds the belief that such laws are superior to the *Sharī’ah* laws. Therefore he is a *Kāfir*. This is what is apparent. If not, then why would he have done this (i.e. establish the fabricated laws)?” – From the *Shaykh*’s cassette commentary on *Shaykh* Al-Albānī’s booklet “*Fitnat At-Takfīr*”. And this saying is one in which the error of mixing between the “motivation for *Takfīr*” and the “cause for *Takfīr*” has been committed. Also, it contains an element of extremism by which we say that this ruler necessarily held *Kufr* in his heart at the time of his action. And so it is rejected.

¹²⁸ And this is in agreement with everything we’ve established in PART 1 of our series and this project as well. And this saying is consistent with the *Tafsīl* we’ve employed as well as the *Ijmā’* and the principles of *Takfīr* from *Ahl As-Sunnah*, which we’ve adhered to throughout this refutation. And this statement does not mix between the “motivations for *Kufr*” and the “causes of *Kufr*” nor does it attempt to declare the status of this ruler’s heart at the time of his *Kufr*. Therefore it is approved and accepted and used in support of what we’ve been proving all along, much to the dismay of the authors of www.salafipublications.com!

“Until even Imām ash-Shanqītī, who said, "And by this it is known that the *halāl* (lawful) is what Allāh has declared lawful and the *harām* (unlawful) is what Allāh has declared unlawful, and the *dīn* (religion) is what has been legislated by Allāh. Therefore, every legislation (*tashrī*) from other than Him is falsehood, and acting upon it - instead of (*badala*) the legislation of Allāh, for the one who believes that it is equivalent to it, or better than it - is clear, manifest *kufr*, there being no doubt in it." (Adwā ul-Bayān 7/162)

So we are pleased with the quotation of the excellent “*Adhwā’ Al-Bayān*” with which the authors of www.salafipublications.com have afforded us the opportunity to reveal the *Shaykh’s* true opinion in the matters of general legislation and ‘Ruling by Other Than What Allāh Revealed’ with the man-made laws. And it all comes from the same book that www.salafipublications.com are quoting; however, they have conveniently left out what follows:

1. “And since the legislation and all of the laws, whether they are from the *Sharī’ah* or *Qadr* laws, they are from the specific characteristics of *Rubūbiyyah*, like the aforementioned *Āyāt* indicate. **Based upon that, anyone who follows a legislation other than the legislation of Allāh; then he has taken that legislator as a Lord and has associated him with Allāh.**” ¹²⁹
2. “As for the legislative institutions, which contradict the legislation of the Creator of the Heavens and the Earth; then judging with these is *Kufr* in the Creator of the Heavens and the Earth. Such as saying that the preference of the males over the females in the inheritance is unjust and that it should be that they are equal in inheritance and like the saying that polygamy is *Thulm* and that divorce is *Thulm* against the women and that stoning and cutting off the hand and things like this are barbaric acts which should not be carried out against the people and things like that. **So ruling by institutions such as these upon individuals and the society and their wealth and their property and minds and *Dīn* is *Kufr* in the Creator of the Heavens and the Earth and it is a rebellion against the law of the Heavens, which was given by the Creator of all the creation and He, *Subhānahu Wa Ta’āla*, is more knowledgeable of the benefits towards His creation than to have another legislator along with Him!** ‘And do they have partners who have legislated in the *Dīn* what Allāh did not give permission for?’ ¹³⁰
3. “And from the guidance of this *Qur’ān* to the ones who are more worthy its making clear that whoever follows a legislation other than the legislation of the Master of the Children of Adam, Muhammad Ibn Abdillāh , then his following of that opposing legislation is a clear *Kufr*, which takes one outside the *Millah* of *Islām*. And when the *Kuffār* said to the Prophet ,

¹²⁹ “*Adhwā’ Al-Bayān*,” Vol. 7/169

¹³⁰ “*Adhwā’ Al-Bayān*,” Vol. 4/85

‘When the sheep dies, who kills it?’ So he said to them, ‘Allāh killed it.’ So they said, ‘What you have slaughtered by your hand is *Halāl* but what Allāh slaughtered by His Hand, you say it is *Harām*.’ So then you are better than Allāh?!’ Allāh sent down concerning them His saying: **‘Do not eat from that which Allāh’s Name has not been uttered upon it and that is *Fisq* and verily, the *Shayātīn* revealed to their *Awliyā*’ to argue with you and if you obey them, you would be *Mushrikun*.’** And when there was no letter (i.e. ‘*Fā*’) in His saying, ‘...you would be *Mushrikun*,’ this indicates that there is an unmentioned oath. (And here the *Shaykh* proved this rule by bringing verses of Arabic poetry, which we have not bothered to translate here.) And it is an oath by Allāh, *Jalla Wa ‘Alā*, that whoever follows the *Shaytān* in making *Halāl*, the dead meet, **then he is a *Mushrik* and this is a *Shirk*, which takes one outside the *Millah* with the *Ijmā*’ of the *Muslimīn*.** And Allāh will address the one who commits this on the Day of Judgment with His saying: **‘Did I not take an oath from you O Children of Adam, to not worship the *Shaytān*? Verily, to you he is a clear enemy.’** (This is) because obeying him in his legislation, which opposes the revelation is worshipping him. He *Ta’āla* said: **‘Verily, they only make *Du’ā*’ to other than him to females. And they only make *Du’ā*’ to the *Shaytān*.’** In other words, ‘...they do not worship anything but the *Shaytān*’ and that comes from them following the legislation. And He said, **‘And like that was made to appear good to many of the *Mushrikīn* to kill their children by their partners – till the end of the *Āyah*.’ So He called them partners because they obeyed them in the disobedience of Allāh *Ta’āla*.** And He said about His *Khalīl* (i.e. Ibrāhīm): **‘O my father, do not worship the *Shaytān* – until the end of *Āyah*.’** In other words, ‘...by obeying him in *Kufr* and disobedience. And when ‘Adī Ibn Hātim asked the Prophet about His *Ta’āla*’s saying: **‘They took their priests and Rabbis as lords beside Allāh – until the end of the *Āyah*,’** he made clear to them that the meaning of this was that they obeyed them in the making *Harām* what Allāh made *Halāl* and making *Halāl* what Allāh made *Harām* and the *Āyāt* like this are many. And the strange thing is that some of the people judge by other than the legislation of Allāh and then claim *Islām* like He, *Ta’āla* said: **‘Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *Tāghūt* (false judges, etc.) while they have been ordered to reject them. But *Shaitān* (Satan) wishes to lead them far astray.’** And He said: **‘And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.’** And He said, **‘Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book (The Qur’ān), explained in detail.’** Those unto whom We gave the Scripture [the *Taurāt* (Torah) and the *Injīl* (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.”¹³¹

¹³¹ “*Adhwā’ Al-Bayān*”, Vol. 3/439-441

4. And he said, "And with these Heavenly texts that we have mentioned, it becomes quite clear that the ones who follow the fabricated laws, which the *Shaytān* has legislated upon the tongues of his '*Awliyā*' and which oppose that which Allāh, *Jalla Wa 'Alā* has legislated upon the tongues of His Messengers, peace be upon them, **that no one doubts their *Kufr* and their *Shirk* except him who Allāh has removed his sight and has blinded them to the light of the revelation as they are!**"¹³²
5. And from the *Shaykh*'s cassettes of the *Tafsīr* of *Sūrat At-Tawbah*, at Allāh, the Most High's saying:

....

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh ...

...he said, "Associating with Allāh in His *Hukm* is like associating with Him in his worship and there is no difference between them at all, **so the one who follows an institution other than the institution of Allāh, or other than that which Allāh legislated and a law which opposes the legislation of Allāh from that which has been fabricated by human beings**, turning away from the light of the heavens that Allāh revealed upon His Messenger. **Whoever does this and whoever worships an idol or prostrates to a statue; there is no difference between them at all from any point of view. They are both one thing and they are both *Mushriks* with Allāh.** This one associated with Allāh in His *Hukm* and they are both the same."

So look to his words, may Allāh be merciful to him, "...then he has taken that legislator as a Lord and has associated him with Allāh," and "...then judging with these is *Kufr* in the Creator of the Heavens and the Earth," and "So ruling by institutions such as these upon individuals and the society and their wealth and their property and minds and *Dīn* is *Kufr* in the Creator of the Heavens and the Earth..." and "...then his following of that opposing legislation is a clear *Kufr*, which takes one outside the *Millah* of *Islām*..." and "...the ones who follow the fabricated laws... no one doubts their *Kufr* and their *Shirk* except him who Allāh has removed his sight and has blinded them to the light of the revelation as they are!" and "...and a law which opposes the legislation of Allāh from that which has been fabricated by human beings...Whoever does this and whoever worships an idol or prostrates to a statue; there is no difference between them at all from any point of view. They are both one thing and they are both *Mushriks* with Allāh." Do these words sound like those of a person who is making *Takfīr* due to his belief or due to his action?! So let the authors of www.salafipublicatons.com fear Allāh!

And we see that his earlier quotation (i.e. the one narrated by www.salafipublications.com) does not limit the *Kufr* to the *Kufr* of the heart as they have

¹³² "*Adhwā' Al-Bayān*", Vol. 4/84

alleged, rather the *Shaykh* has mentioned that the one who legislates laws and believes that these laws are equal or better than the *Hukm* of Allāh is a *Kāfir*. And we agree that this one is a *Kāfir* but we have not – nor has the *Shaykh*, himself – limited this *Kufr* to this description only. And this is a common deception which www.salafipublications.com tries to perpetrate against their readers.

Shaykh Ibn ‘Uthaymīn’s Defence of Shaykh Al-Albānī, may Allāh be merciful to them both

Next, www.salafipublications.com have again brought the words of *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to him, in which he said:

“Whoever accused *Shaykh* Al-Albānī of *Irjā’* has erred. Either he is one who does not know Al-Albānī or he is one who does not know *Irjā’*. Al-Albānī is a man from *Ahl us-Sunnah* – may Allāh have mercy upon him – a defender of it, and an *Imām* in *Hadīth*. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allāh’s pardon – have jealousy in their hearts. For when (one of them) sees that a person has been met with acceptance (by the people), he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those (i.e. hypocrites) who would find nothing but the striving of (the believers). So they would defame the one who would give charity in abundance, and also the poor person who would give charity! We know the man from his books, may Allāh be merciful to him, and I know him from sitting with him on occasions. He is *Salafī* in ‘*Aqīdah*, of sound *Manhaj*. However some people desire to perform *Takfīr* of the servants of Allāh on account of something that Allāh did not perform *Takfīr* of them. Then they claim that whoever opposes them in this *Takfīr* is a *Murjī’ī* – a lie, slander, and mighty fabrication.”

However, this time they have wisely and consciously omitted the words of the *Shaykh* where he said, “...and I do not know of any of his statements which indicate *Irjā’*...” which comes in another text from the *Shaykh*.¹³³ And they have done so with the intention of tricking their readers into thinking that *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to him, had been presented with the words of *Shaykh* Al-Albānī on *Īmān* and *Kufr* and then declared that these words are not the words of *Irjā’*. And so they leave out the quotation where the *Shaykh* says clearly that he has not seen his words of *Irjā’*. But, O www.salafipublications.com, you can not erase what you have, yourselves, established and that is that *Shaykh* Ibn ‘Uthaymīn did not hear the words of *Irjā’* from Al-Albānī so your deception is manifestly exposed!

And we have already responded to this quotation in PART 1 of our series so just as www.salafipublications.com can copy and paste their own text over and over, we will address these words with the very same ones we used in PART 1:

¹³³ Article ID: MSC060001

So again, it is clear that the words of *Shaykh* Ibn ‘Uthaymīn are directed towards the *Khawārij*; those who make *Takfīr* for major sins and these words are also directed to those who have labelled *Shaykh* Al-Albānī as a *Murji’ī* out of jealousy and contempt and not due to the principles of *Ahl As-Sunnah* and this is very clear from the words: “However some people desire to perform *Takfīr* of the servants of Allāh on account of something that Allāh did not perform *Takfīr* of them. Then they claim that whoever opposes them in this *Takfīr* is a *Murji’ī*.” So those who “...desire to perform *Takfīr* of the servants of Allāh on account of something that Allāh did not perform *Takfīr* of them...” are the *Khawārij* and those who “...claim that whoever opposes them in this *Takfīr* is a *Murji’ī*...” are the various deviated groups such as the *Khawārij* and other than them who have attacked *Shaykh* Al-Albānī unjustly and have taken the just and honest criticisms of *Shaykh* Al-Albānī from the scholars of *Ahl As-Sunnah* and used these criticisms to attack and revile him and label him as a *Murji’ī* without investigation and not in the interest of preserving the ‘*Aqīdah*’ of *Ahl As-Sunnah*, but rather to blemish his reputation as a great scholar while appearing to act as the defenders of *Al-Islām* and its creed. (And in this regard, we see the same type of behaviour from www.salafipublications.com themselves. In fact they are both two partners in this deception on opposite sides of the same coin. And may Allāh protect us from that!) And it is clear from the two quotations which www.salafipublications.com have narrated from *Shaykh* Ibn Al-‘Uthaymīn are directed to those groups of extremism and *Ifrāt* in matters of *Takfīr* and those who have labelled him as a *Murji’ī* and we have not done either of these two things in this project. Rather, we have defined *Irjā’* (in the beginning) linguistically and in the context of the *Sharī’ah* and we have also aided our explanations with the statements of the *Salaf* and the ‘*Ulamā*’ of *Ahl As-Sunnah* and we have brought the explanations and refutations against *Irjā’* from the ‘*Ulamā*’ and these statements from them are not ambiguous or unclear and free from twisting just as the quotations from *Shaykh* Al-Albānī himself are not twisted or otherwise perverted from their context, *Inshā’ Allāh*.¹³⁴

Next, in the “Blazing Salafī Meteor” (Pg. 25-28) comes their narrations from Khālid Al-‘Anbarī and ‘Alī Hasan Al-Halabī, may Allāh guide them. And we have already addressed the futility of narrating statements of defense of *Shaykh* Al-Albānī from those whose *Irjā’* is even more clearly established, so we will not dwell too long in this section.

Summary of Khālid Al-‘Anbarī’s defense of *Shaykh* Al-Albānī:

Khālid Al-‘Anbarī has attempted, here, to do the same thing, which we have exposed earlier whereby these people narrate that *Shaykh* Al-Albānī says, “*Īmān* is statements and actions and beliefs,” and they do this so they can attempt to demonstrate that the *Shaykh* considered actions to be included in the definition of *Īmān*. However, he fails to point out that the *Shaykh* did not say this phrase with the same understanding as *Ahl As-Sunnah* and he failed to point out that the *Shaykh* said this phrase with the meaning that actions are evidence on *Īmān*, which to him is *Tasdīq*.¹³⁵ And he failed to mention that the *Shaykh*

¹³⁴ Look to Pg. 82 of PART 1 in this series.

¹³⁵ And this is clear from Khālid Al-Anbarī’s own conversation with *Shaykh* Al-Albānī, may Allāh be merciful to him, where even the student of *Irjā’*, Khālid Al-‘Anbarī, argued against the *Shaykh* when he made *Tasdīq* equal to *Īmān*! Look to the words yourself, dear reader (and the following quotations are from

would still consider a man a Muslim even if he did not perform a single action and abandoned this 1/3rd of *Īmān* completely.¹³⁶ And we have already demonstrated how this is not a defense of *Irjā'* at all. And then he tries to demonstrate how the *Shaykh* makes *Takfīr* for actions but fails to mention that the *Shaykh* is not making *Takfīr* for the actions themselves, rather he makes *Takfīr* for what these actions indicate exists in the heart at the time of their perpetration.¹³⁷

the cassette "*At-Tahrīr Li Usūl At-Takfīr*" – produced by "*Tasjīlāt Īlāf Al-Islāmiyyah Lil Intāji Wat-Tawzī'*" , dated *Ramadhān* 1416 H., which is equivalent to February 10, 1996):

Shaykh Al-Albānī: Very good. Now we will raise one of these two words. And we will put in its place another word. And it is "*Al-Īmān*". In my opinion, it can be replaced with "*At-Tasdīq*", unlike "*Al-Ma'rifah*". So we do not differentiate between the one who is a *Musaddiq* concerning the Messenger and between the one who is a *Mu'min* concerning the Messenger. Is there a difference from what you know?

Khālid Al-'Anbarī: Yes, there is a difference.

Shaykh Al-Albānī: This is what I need to know.

Khālid Al-'Anbarī: My saying, "...*Musaddiq* concerning the Messenger..." means that he has a pillar from the pillars of *Īmān*. And that is *Tasdīq* concerning the Messenger. Because perhaps he has *Tasdīq* in his heart but he does not confess it upon his tongue.

Shaykh Al-Albānī: From where do we take this (idea) from?!

And this cassette tape is AN AMAZING BENEFIT for the student of knowledge to see the clear *Irjā'* and it is even more clear for those who hear the deceitful Khālid Al-'Anbarī witnessing the *Irjā'* of *Shaykh* Al-Albānī plainly and then see him attempting to clear the *Shaykh* of the charge of *Irjā'*!!

¹³⁶ Look to what he told Khālid Al-'Anbarī:

Khālid Al-'Anbarī: Our *Shaykh*, what is the place of actions in *Īmān*? And are they a condition for its completeness or a condition its existence? I hope for clarity on this matter. May Allāh bless you.

Shaykh Al-Albānī: What we have understood from the evidences of the Book and the *Sunnah* and from the sayings of the *Imāms* from the *Sahābah* and the *Tābi'in* and the *Imāms* who have witnessed them is that whatever exceeds the actions of the heart and passes it to what has to do with the actions of the body, then it is a condition of the completeness and not a condition for its existence (of *Īmān*).

¹³⁷ And from the same cassette:

Khālid Al-'Anbarī: Ok. Leave this (explanation) then *Shaykh*. Perhaps he believes in his heart while he mocks the *Āyāt* of Allāh and His Messengers. So this making fun of the *Āyāt* of Allāh and His Messengers means that he does not have in his heart, respect and love for Allāh and His Messengers. Would we not make *Takfīr* to him?

Shaykh Al-Albānī: Of course. Of course we would make *Takfīr* to him...

Khālid Al-'Anbarī: By him leaving this pillar?

Shaykh Al-Albānī: We are not disagreeing with you on this point...may Allāh bless you. **There are actions, which show what is in the heart. There are actions which emerge from an individual which show what is in the heart from *Kufr* and *Tughyān* (i.e. exceeding the boundaries). From that is *Istihzā'* (mocking the religion)** but right now our research is that we understand from your words that

Summary of 'Alī Hasan Al-Halabī's defense of *Shaykh* Al-Albānī:

What we see from the words of 'Alī Al-Halabī are in agreement with *Ahl As-Sunnah* in this quotation from www.salafipublications.com, especially when he says:

“As for the brother’s question, afterwards, concerning these matters which cause a person to become an Unbeliever (those matters which negate Īmān from every angle), ‘Is it a condition for the person's becoming an Unbeliever that he holds these things to be permissible (al-Istihlāl)?’” Then the reply is: **the presence of the pre-conditions (wujūd ash-shurūt) and absence of the preventing factors with regard to those type of things that cause a person to become an Unbeliever is itself sufficient for istihlāl (the person's holding them to be permissible) not being taken into consideration as a condition for declaring the one who is guilty of them to be an Unbeliever, conclusively.** This is because of their particular and distinguishing characteristics of **being Kufr that negates Īmān from every aspect...** Whereas, holding prohibited things to be permissible (al-Istihlāl), willful rejection (al-Juhūd), outright denial (al-Inkār), repudiation (at-Takdhīb) (and other types of Kufr) are a condition necessary for takfīr (declaration of the persons being an Unbeliever) of one who commits Kufr of speech or action, which is not counted as being a negation of Īmān from every angle ...”

So we deduce from these words that he is saying that actions of *Kufr* nullify the *Īmān* on their own without necessitating *Istihlāl* in the heart at the time of their perpetration.

And then 'Alī Al-Halabī goes on to say:

“I say all of this yet again emphasizing the fact that this is what we have held as our belief for many years, and it is exactly what we took from our Shaikh, rahimahullāh, and from his brothers - the scholars.”

And this would delight us and we would be content if this were the truth if it weren't for the fact that this same individual (i.e. 'Alī Al-Halabī) and other than him from the students of *Shaykh* Al-Albānī have also recently come out with the following treatise entitled: “*Mujmil Masā'il Al-Īmān Al-'Ilmiyyah Fī Usūl Al-'Aqādat As-Salafiyyah*”, and they say, under the heading of *Kufr*:

there is a difference between *Al-Īmān* and *At-Tasdiq*. So it is like they say in other than this topic, that there is generality and specification.

So here we see that *Shaykh* Al-Albānī, may Allāh be merciful to him, makes *Takfīr* for the action of mocking the religion, yet he has confirmed that this *Takfīr* comes because, to him, this action “...shows what is in the heart from *Kufr*...” so he does not make *Takfīr* for this action itself, rather he makes *Takfīr* for what the action indicates. And he was telling this directly and clearly to Khālīd Al-'Anbarī and now we see him attempting to deny this!!

“Whoever’s *Islām* is established with *Yaqīn* (i.e. certainty), it would not be taken from him except with *Yaqīn*. Not every saying or action, which the texts have described as *Kufr* is a *Kufr* which would take one outside the *Millah*. (This), as the *Kufr* is two *Kufrs*; *Asghar* and *Akbar*. So the judging upon these statements or actions will only be upon the way of the ‘*Ulamā*’ of *Ahl As-Sunnah* and their rules. It is not allowed to put the judgment of *Takfīr* upon any Muslim except he who the Book and the *Sunnah* indicate his *Kufr* with clear evidence, which is obvious and apparent. So it does not suffice to rely upon doubts and assumptions. It might occur in the Book and the *Sunnah*, something which is understood to mean that such-and-such statement or action or belief is *Kufr*, however; no one is made *Takfīr* to specifically due to this, until the *Hujjah* (i.e. clarifying argument) is established upon him through the establishment of the conditions; knowledge, intention,¹³⁸ being unforced and the removal of the preventative factors (of *Takfīr*) and they are the opposite of these and what opposes them.¹³⁹ From *Al-Kufr Al-‘Amalī* and *Al-Qawlī*, that which takes one outside the *Millah* on their own and the *Istihlāl* of the heart is not a condition and it is that which negates the *Īmān* from every aspect, such as swearing at Allāh, the Most High, and the prostration to an idol and the throwing the *Mus’haf* into excrement and what is under its meaning.¹⁴⁰ And the placing of the judgment (of *Kufr*) upon individuals like other than them (i.e. these matters of *Kufr*) do not occur except with its conditions. **And we say like what *Ahl As-Sunnah* says; that the actions that are *Kufr*, is *Kufr*, which the one who commits it disbelieves because it indicates (*Yadill*) the *Kufr* of the inside and we do not say – as the people of *Bid’ah* say – that the action of *Kufr* is not *Kufr* but it is indicative (*Dalīl*) of the *Kufr* and the difference is clear.”¹⁴¹**

¹³⁸ And here we must mention that it depends on what is meant here by “...intention...” Because it is not a condition for the *Takfīr* of an individual that he intended to disbelieve by his statement or action or belief. Because most of the people who apostate from their religion in our time did not intend to become *Kuffār*, rather they only intended to perform the action or declare the statement or hold the belief which caused them to disbelieve. So if what is meant here was the “...intention...” to perform the action, declare the statement or hold the belief, then we agree with this but if what is meant by “...intention...” is that the person intended to disbelieve, then this is a false, innovated, mischievous condition from the *Usūl* of *Takfīr* and we have discussed this earlier so refer to it for a refresher if necessary. And *Shaykh Al-Islām* Ibn Taymiyyah said, “And generally, whoever says or does that which is *Kufr*, he disbelieves with that even if he did not intend to become a *Kāfir*.” – “*As-Sarām Al-Maslūl*”, Pg. 177-178

¹³⁹ Meaning that the preventative factors for the specific *Takfīr* would be things like ignorance, accidents or compulsion etc. And this is all correct and fine.

¹⁴⁰ So look to how they have stated that these actions, which were mentioned such as swearing at Allāh, the Most High, and the prostration to an idol and the throwing the *Mus’haf* into excrement are not considered, by them, to require the condition of *Al-Istihlāl Al-Qalbī* (i.e. being considered permissible in the heart). So this implies with a great implication that the other actions, statements or beliefs which are also *Kufr Akbar*, do require the condition of *Al-Istihlāl Al-Qalbī* before a person can be made *Takfīr* to specifically and this is a great lie against the *Dīn* of Allāh!

¹⁴¹ From the recently released “*Mujmil Masā’il Al-Īmān Al-‘Ilmiyyah Fī Usūl Al-‘Aqīdat As-Salaḥiyyah*” by the authors ‘Alī Al-Halabī, Salīm Al-Hilālī, Husayn Al-‘Awayshah, Muhammad Mūsā Nasr and Mashūr Hasan.

Al-Hamdulillāh Wa Allāhu-Akbar! Look to this double-talk from the people of innovation in the matters of *Īmān* and *Kufr*! And look to what they have said. From the beginning of their conclusion in their addressing of *Kufr* and *Takfīr* they state, “...**that the actions that are *Kufr*, is *Kufr*, which the one who commits it disbelieves because it indicates (Yadill) the *Kufr* of the inside...**” and then in the same breath they wish to refute themselves with what follows it; “...**as the people of *Bid’ah* say – that the action of *Kufr* is not *Kufr* but it is indicative (Dalīl) of the *Kufr*...**”

And we say that these two groups are the same because the group who says that the one who commits actions of *Al-Kufr Al-Akbar* is a *Kāfir* because it indicates the *Kufr* of the heart, does not actually make *Takfīr* for the action itself, rather only what that action indicates, which is a belief and not an action at all! So then what is the difference between this group and the group who does not say that the action itself is *Kufr*, rather it only indicates *Kufr*?! By Allāh, there is no difference and they are the same group!! And this is the same *Irjā’* which they have learned from their teacher, *Shaykh* Nāsir Ad-Dīn Al-Albānī¹⁴² and they have aptly labeled this group “...**the people of *Bid’ah*...**” and this has come from their own pens without the aid of our writing. So they bear witness to their own *Irjā’* with the very treatise which was intended to free them from it! And this is always the case for the people of desire and innovation and we ask Allāh to keep us free from such an embarrassment and humiliation.

So we agree quite readily with the authors of www.salafipublications.com that we should look to the students of the *Shaykh* to see what his teachings contained and we have done so and found that they are exactly in keeping with what we have alleged throughout this series. And that is how *Shaykh* Al-Albānī, may Allāh be merciful to him, did not see the *Kufr* and apostasy and *Takfīr* for the perpetrator of actions, rather what these actions indicated from actions of the heart at the time of their being committed. And this teaching has been completely swallowed up by his students until we can see its traces in the very writings they have attempted to use to defend themselves from this charge!

Comparing the Defence of the Students with the Reality of the Teacher

So let us examine some of these teachings, keeping in mind that the *Bātil Ta’wīl* of the likes of www.salafipublications.com has been rendered futile. The *Shaykh* said, “...And the summary of this discussion is that it is a must to know that *Kufr* – like *Fisq* and *Thulm*

¹⁴² And they have testified to this fact in the introduction of this treatise wherein they write: “So it was necessary for us to distribute this summarization so that the far and the near would know that which we are upon for three decades by the praise of Allāh and His Virtue from authentic *Sunniyyah ‘Aqīdah* and a clear *Salafī Manhaj*, which we have learned from our honorable *Shaykhs*; Abī ‘Abdur-Rahmān Muhammad Nāsir Ad-Dīn Al-Albānī, Abī Abdillāh ‘Abdul-‘Azīz bin Bāz, may Allāh be merciful to them and Abī Abdillāh Muhammad As-Sālih Al-‘Uthaymīn, may Allāh preserve and protect him.” [* But as for their claim that they have learned this ‘*Aqīdah*’ from *Shaykh* Ibn Bāz and *Shaykh* Ibn ‘Uthaymīn, may Allāh be merciful to them, then this is not established and we do not see either the *Usūl* nor the *Furū’* of *Irjā’* in their writings or cassettes so this requires investigation and this is not the place for this discussion.]

– is categorized into two types: ***Kufr* and *Fisq* and *Thulm*, which does remove one from the *Millah* and all of that returns to the *Istihlāl* of the heart** and another type, which does not remove one from the *Millah*, which returns to *Al-Istihlāl Al-‘Amālī*.”¹⁴³

So we see here that the *Shaykh Al-Albānī*, may Allāh be merciful to him, has clearly stated that the type of *Kufr* (along with *Fisq* and *Thulm*), which takes one outside the *Millah* of *Islām* – and by this he means actions because there is no disagreement about *Kufr* in beliefs – are those that are tied to his making them *Halāl* with his heart. So if this is the case, then this person already disbelieves due to his belief in the heart that these actions of *Kufr* are *Halāl*. And this means that the actions of *Kufr* are only *Kufr Akbar* when the person holds them to be permissible and only when that is established, could we make *Takfīr* to him. So O, www.salafipublications.com where is your *Ta’wīl* of this statement?! And please continue to scurry about in search of some kind of interpretation which would free this statement from its obvious *Irjā’*! You have succeeded in beguiling yourselves and many of your readers but you can not deceive *Ahl As-Sunnah* so fear Allāh!

And as far as what this statement implies on the application of *Takfīr*, we see that he has clearly stated elsewhere, “So you can not declare his *Kufr* until he expresses that which is in his heart that he does not see the (obligation) of ruling by what Allāh revealed. And at this time only can you say that he is a *Kāfir*, with the *Kufr* of *Riddah* (i.e. apostasy).”¹⁴⁴

So when it comes to the application of *Takfīr* on the one who ‘Rules by Other Than What Allāh Revealed’ the *Shaykh* does not see the *Takfīr* of this one until that person clearly says upon his tongue that he believes in his heart that this action is permissible. And only then is he to be called a *Kāfir/Murtadd*. And the reason for this is not simply because he considered this action to be *Kufr Asghar*,¹⁴⁵ rather it is because he considered this to be an action and the actions are not *Kufr Akbar* ever, according to him and this becomes even more clear in his statement:

¹⁴³ “At -Tahthīr Min Fitnat At-Takfīr”, Pg. 68

¹⁴⁴ “Fitnat At-Takfīr”, Pg. 25 And this is not to be confused with “At -Tahthīr Min Fitnat At-Takfīr” as it is a separate publication.

¹⁴⁵ And by Allāh, if this were the case that the *Shaykh* merely did not make *Takfīr* for this action due to his belief that this action fell into the category of *Al-Kufr Al-Asghar*, then we would not trouble ourselves with the task of writing this project. Rather, it would have been sufficient to point out the proofs that this action is *Kufr Akbar* and that would have ended the matter. But since the subject has become more robust and more in-depth than just a discussion of *Kufr Akbar* vs. *Kufr Asghar*, and because our opponents from www.salafipublication.com have insisted in their challenge for us to destroy their mischievous, dishonest and malicious *Ta’wīl*, then it became obligatory upon us to address this issue with the attention it requires and the sternness that it deserves. And we have taken on this task because it is abundantly evident that the *Shaykh* did not make *Takfīr* for this action because it is an action – which to him, are all *Asghar* unless accompanied with *Kufr* in the heart at the time they are committed. So let the authors of www.salafipublication.com sputter and stammer in their rage and fury. They can not frustrate the adherents of *Salafiyyah* even though they attempt to hide beneath its shade.

“And the secret of this is that the *Kufr* is of two types; *I'tiqādī* and '*Amalī*. So the *I'tiqādī* – it resides in the heart and the '*Amalī* – it resides upon the body.”¹⁴⁶

And to make it even clearer, we will narrate an answer to a question posed to him in the cassette “*Al-Kufri Kufrān*”, in which he said:

“The matter of *Kufr*, in reality is a very dangerous matter and here I will mention the *Hadīth* and complete my answer to that question.¹⁴⁷ The *Hadīth*, which has been narrated by *Imām* Al-Bukhārī in his *Sahīh* from the Prophet that he said, ‘Allāh had given a man wealth and children. When his death approached, he said to his sons, ‘What kind of father have I been to you?’ They replied, ‘You have been a good father.’ – and here is the proof – ‘He said, ‘I have not performed any good deeds for Allāh, and if Allāh were able to punish me, He would punish me with a great torment.’ And this is the *Kufr*. This man doubted the power of Allāh '*Azza Wa Jall* and His ability to punish this criminal who had never performed any good deeds in his entire life. And he added to this *Kufr* what he asked them to do after his death. He said, ‘So if I die, burn me in the fire and take my remains and scatter half of them in the sea and half of them in the wind.’ So why would he believe this...because he would be hidden from his Lord? The proof: ‘After he died they threw his ashes into the wind and the sea. So Allāh, *Ta'āla* commanded to his atoms, ‘Become so-and-so,’ so they became so-and-so and (Allāh said,) ‘O, My slave! What made you do what you did?’ He replied, ‘I feared You.’ He said, ‘I have forgiven you.’”

“Here now, we come to His, *Ta'āla*'s saying, ‘**Verily, Allāh does not forgive that partners be set up along-side Him but he forgives other than what whatsoever He wills.**’ This person committed *Shirk* and some of you might say, ‘No, he did not commit *Shirk*. He committed *Kufr*.’ But I say, concerning this matter, that the *Shirk* and the *Kufr* – in the terminology of the *Sharī'ah* – they are two interchangeable phrases. So everyone who has committed *Kufr*, he has committed *Shirk* and whoever has committed *Shirk*, he has committed *Kufr*. And the proof is that this man, when his negation of the power of Allāh emerged from him, and His being capable to bring him back together and resurrecting him and punishing him based on the fact that that man did not perform a single good deed in his life...when this emerged from him, he disbelieved. So then what is our response concerning His, *Ta'āla*'s saying: ‘**...but he forgives other than what whatsoever He wills.**’? And he disbelieved but despite that, He forgave him. The answer: **This was not *Kufr* that was intended in his heart and it was not tied to (i.e. believed in) his heart.** But only due to his fear of his Lord *Tabāraka Wa Ta'āla*, because of what his hands sent forth from disobediences and sins he recommended this awful advice, which has not occurred in the history of the world ever (i.e. his advice to scatter

¹⁴⁶ “As-Silsilat As-Sahīhah”, Vol. 6/112

¹⁴⁷ He was asked about the ruling of the one who swears at Allāh or his Messenger, “There are some narrations which are about swearing at Allāh and his Messenger...”

his ashes to avoid Allāh's resurrection). **So Allāh forgave his *Kufr* because it was not tied to his heart.**¹⁴⁸

"Because this man...when he uttered these words and when he recommended this advice, it was *Kufr* and it was *Dhalāl* (i.e. misguidance) but we say that not everyone who falls into *Kufr* has the *Kufr* fall upon him (i.e. not everyone who commits *Kufr* is a *Kāfir*.) This is a reality, which we must understand so that we will not be from the *Khawārij* who go to extremes concerning the *Takfīr* of the Muslims due to their committing some of the sins and disobedience. **And our discussion is not concerning a sin and disobedience, rather it is concerning *Kufr* but we differentiate between the *Kufr*, which was not intended in the heart, rather it is merely an action.** This was what I wanted to remind you of."¹⁴⁹

And here we clearly see the fruits for why he, may Allāh be merciful to him, held that actions do not nullify *Īmān* without being accompanied with *Kufr* in the heart at the time they are committed. And this was because he felt that this concept was the *Manhaj* of the *Khawārij*. However, the *Khawārij* made *Takfīr* for all sins; whether *Akbar* or *Asghar*.

¹⁴⁸ So here, we clearly see that *Shaykh* Al-Albānī, may Allāh be merciful to him, did not see this man as being a *Kāfir* specifically because his action – according to him – was not believed in his heart at the time it was committed. So this obvious action of *Kufr Akbar* was not held upon this man – according to the *Shaykh* – because it was unaccompanied with *Kufr I'tiqādī*. And this is a clear refutation of the *Ta'wīl* of www.salafipublications.com who have attempted to fool their readers into understanding that *Shaykh* Al-Albānī only uses the term "*Kufr I'tiqādī*" as referring to any *Kufr* from an action or a belief or a statement, which takes one outside the *Millah of Islām*. And this is clear from his words here: "This was not *Kufr* that was intended in his heart and it was not tied to (i.e. believed in) his heart." And the *Shaykh*, may Allāh be merciful to him, is saying that this man was forgiven by Allāh because his *Kufr* was only the *Kufr* of action and not the *Kufr* of the heart which he makes abundantly clear with his saying: "So Allāh forgave his *Kufr* because it was not tied to his heart."

And this is not correct and there is no proof from within this text that this man did not believe what he said, "...if Allāh were able to punish me..." Rather this man, in fact, did believe what he stated and he acted upon it so he did combine his belief of the heart with his action of the body. But Allāh forgave this man due to his ignorance of Allāh *Ta'āla*'s Power. And as we have stated before, ignorance (i.e. *Jahl*) is a preventative factor from the specific *Takfīr*.

Shaykh Al-Islām Ibn Taymiyyah said, "So the most that is contained herein is that this man was not knowledgeable concerning all of what Allāh is deserving of in His Characteristics and specifically that He is "*Al-Qādir*" and many of the believers can have ignorance in something concerning this so that he would not become a *Kāfir*." ("*Al-Fatāwa*", Vol. 11/490 & 411)

And Ibn Hazm said, "So this was a person who was ignorant until he died, that Allāh 'Azza Wa Jall is capable of resurrecting his remains and bringing him back to life and He forgave him because of his fear and ignorance." ("*Al-Fisal Fī Al-Milali Wa Al-Ahwā'i Wan-Nihal*" Vol. 3/252)

And Ibn Al-Qayyim said, "But rejecting that due to ignorance or misinterpretations that the one who does it does not disbelieve with that like the *Hadīth* of the one who denied the Power of Allāh over him and ordered his family to burn his body and throw his remains in the wind. But despite this, Allāh forgave him and showed mercy upon him due to his ignorance." ("*Madārīj As-Sālikīn*", Vol. 1/339)

¹⁴⁹ Cassette "*Al-Kufu Kufrān*", Side A

And the *Murji'ah* do not make *Takfīr* for any sins whether *Akbar* or *Asghar*, rather they only make *Takfīr* for what these sins indicate was in the heart at the time they were committed as Ibn Hazm has correctly pointed out earlier.¹⁵⁰ And in view of this misconception, it becomes even clearer why he has added the phrase, "...**whatever sin it is...**" to the words of Ibn 'Abī Al-'Izz's quotation.¹⁵¹ Whereas, Ibn 'Abī Al-'Izz actually said, "...**And because of this, many *Imāms* refused to generally say that we do not make *Takfīr* to anyone due to a sin, rather it is to be said that we do not make *Takfīr* to them by every sin as the *Khawārij* do.**"¹⁵² But as for *Ahl As-Sunnah*, we take the middle approach between these two extremes and we make *Takfīr* for the sins, which are *Kufr Akbar*, and not for those which are *Kufr Asghar*. And when the *Takfīr* comes from us, it comes due to the action itself and not due to what that action indicates was present in the heart at the time it was committed.

As *Shaykh Al-Islām* Ibn Taymiyyah said, "And generally, whoever says or does that which is *Kufr*, he disbelieves with that (i.e. statement or action itself) even if he did not intend to become a *Kāfir*."¹⁵³

And when we consider all of this, we can see that *Shaykh Al-Albānī*'s words from the cassette "*Al-Kufri Al-Kufrān*", wherein he later states, "And I will summarize what has

¹⁵⁰ "But as far as the one who swears at Allāh, *Ta'āla*, **there is not on the face of the Earth a Muslim who disagrees that it is *Kufr* on its own except the *Jahmiyyah* and the *Ashā'irah* – and they are two groups who are not even considered** – who clearly state that swearing at Allāh, *Ta'āla* and uttering *Kufr* is not *Kufr*. **And some of them say it is evidence that he believes *Kufr***, not that he is certainly a *Kāfir* due to his swearing at Allāh, *Ta'āla*." – "*Al-Fisal Fī Al-Milali Wa Al-Ahwā'i Wan-Nihal*", Vol. 13/498

And this narration from *Imām* Ibn Hazm, may Allāh be merciful to him, is even more fitting here because it refers to the precise question that *Shaykh Al-Albānī* was asked. And that is concerning the ruling of the one who swears at Allāh or His Messenger

¹⁵¹ As he mistakenly quoted him as saying, "...Narrated from *Ahl As-Sunnah* – those who say that *Īmān* is sayings and actions and that it increases and decreases – that the sin, whatever sin it is, it is *Kufr 'Amalī* and not *I'tiqādī* and that the *Kufr* according to them is at levels; *Kufr Dūna Kufr* just as *Īmān* is according to them." – "*Al-'Aqīdah At-Tahāwiyyah Sharh Wa-Ta'līq Al-Albānī*", Pg. 40 – 41, Published by *Al-Maktab Al-Islāmī*, 1397 H

¹⁵² "*Sharh Al-'Aqīdah At-Tahāwiyyah*", by Ibn Abī Al-'Izz Pg. 262 – 263, Published by *Al-Maktab Al-Islāmī*, 1403 H.

¹⁵³ "*As-Sāram Al-Maslūl*", Pg. 177-178

And refer to what Ash-Shawkānī said in his book "*Addurr An-Nadhīd*", Pg. 49, published by *Dār Al-Quds* in San'ā, Yemen in his refutation of what As-San'ānī and Siddīq Hasan Khān wrote in his book "*Ad-Dīn Al-Khālīs*", Vol. 4/87-92 published by *Maktabat Dār At-Turāth* in Cairo, Egypt.

And also, to what *Shaykh* Muhammad Bashīr As-Sah'sawānī Al-Hindī refuted against Ahmad Zaynī Dahlān, the *Muftī* of *Makkah* in his differentiation between *Kufr* of actions and *Kufr* of beliefs and his claim that the *Kufr* of actions are always *Kufr Asghar*, which can be found in "*Sīyānat Al-Insān 'An Waswasat Shaykh Dahlān*" Pg. 367-368, published by *Maktabat Ibn Taymiyyah* in Cairo, Egypt, 1410 H. And this appears to be the exact same mistake that *Shaykh Al-Albānī* has fallen into, notwithstanding the *Bātil Ta'wīl* of the likes of www.salafipublications.com.

passed. The *Kufr* 'Amalī, which could be *Kufr I'tiqādī* – such as what you have stated in your answer – **this must be necessarily tied in with *Kufr I'tiqādī*.**¹⁵⁴ But as far as the *Kufr* 'Amalī, which has the same ruling as that of *Kufr I'tiqādī*, **in the sense that he is a *Murtadd* from the *Millah* – while being a believer in his heart**¹⁵⁵ – **then this does not exist at all in *Islām*.**"

Then it all comes around full circle to what we have stated in PART 1 of our series and that is that the *Shaykh*, may Allāh be merciful to him, did not see any actions themselves to have equal nullifications upon one's *Īmān* as the beliefs in the heart and he could never conceive of actions of *Kufr*, which would necessitate *Takfīr* unless these actions were committed while at the same time, *Kufr* of the heart was already present. And it is clear that he is referring to the source of *Kufr* at the time it is committed and not the result of *Kufr* upon one's heart after it is committed, so the likes of www.salafipublications.com can't possibly use their *Ta'wīl* where they attempt to make *Qiyās* between the statements of Ibn Al-Qayyim and Hāfith Al-Hakamī, may Allāh be merciful to them.

A Word About *Shaykh* Al-Albānī and his Application of “*Kufr* ‘*Amalī*’ and “*Kufr I'tiqādī*” in ‘Ruling by Other Than What Allāh Revealed.’

When we are trying to clarify the *Shaykh*'s usage of these terms – as we have established earlier – we must examine it both generally and specifically. That is, we must look to how he uses the terms in a basic sense and with respect to specific matters and this will lead to a clearer definition as used by the individual.

So let us see how he has used these terms in another cassette recording, wherein he addresses the subject of 'Ruling by Other Than What Allāh Revealed'.¹⁵⁶ We find in a question and answer session in the cassette entitled, “*Min Manhaj Al-Khawārīj*”, recorded on the 29th of *Jamādī Al-Akhirāh*, 1416 H., which corresponds to the 23rd of October, 1995 #1 of 830 from the series called “*Durūs Al-Hudā Wan-Nūr*.”

Questioner: They make *Ta'wīl* of the saying of Ibn Abbās, may Allāh be merciful to him, of His *Ta'āla*'s saying: ‘**And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.**’ saying that Ibn Abbās did not intend with his saying those who make legislations of their laws and the legislation of Allāh, *Ta'āla* equal and

¹⁵⁴ So again, we see her that *Shaykh* Al-Albānī will only consider a person to be a *Kāfir* due to his committing an action at the time that *Kufr I'tiqādī* is present in his heart. And this is clear from his words above and again, this refers to the source of *Kufr* and not the result of *Kufr* so the *Ta'wīl* of www.salafipublications.com is demolished yet again.

¹⁵⁵ And this phrase “...while he is a believer in his heart...” means “...while he has *Tasdīq* in his heart...” as we have quoted him earlier saying to Khālid Al-'Anbarī that *Tasdīq* is equivalent to *Īmān*. So do not become confused with this, O reader.

¹⁵⁶ And of course, we have already seen this usage employed in “*Al-Kufri Kufrān*”, but let us diversify to ensure the context is the same in another discussion.

brought legislations, which attempt to be equal to the legislations of Allāh, rather he intended with his saying, those who change the way of the ruling from *Shūrā* (i.e. collective consultation) and *Khilāfah* into a kingship...¹⁵⁷

Shaykh Al-Albānī: This *Ta'wīl* will not benefit you anything at all. This is because, it is like any of their *Ta'wīl* because we are going to say to them, 'What is your evidence for this *Ta'wīl*?' They will not be able to answer this.¹⁵⁸ This is firstly. Secondly, the *Āyah* that Abdullah Ibn Abbās said these words is known, '**And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn*.**' With what did the '*Ulamā*' make *Tafsīr* of this *Āyah* with? The argument will return back to its origin. **The '*Ulamā*' of *Tafsīr* have all agreed that the *Kufr* is of two types: *Kufr I'tiqādī* and *Kufr 'Amalī* and they say that this *Āyah* specifically: 'And whosoever does not judge by what Allāh has revealed... then he is in one of two conditions: **Either he does not act upon this *Hukm* due to disbelief in it**, then this person is from the people of the Fire. He will remain therein eternally or he follows it due to desire, not out of belief **and he only acts upon it as an action of those *Kuffār* who do not believe in *Islām***.' So there are no words for this person, concerning the *Kufr I'tiqādī*.** And like those Muslims who, among them is he who takes *Ribā* and the one who commits *Zinā* and the one who steals and, and... Those people, we do not label them with *Kufr* in the meaning of *Riddah*, if they believe in the forbiddance of those matters, at this point, the '*Ulamā*' of *Tafsīr* at this *Āyah* clearly have said what contradicts their *Ta'wīl*. They said that the *Hukm*, which Allāh sent down, '**If the person does not act upon it because of belief, then he is a *Kāfir*** but if he does not act upon it, while believing in it, **but only leans away from it occasionally, then this is *Kufr 'Amalī***.' So we see that they (i.e. those people who make this *Ta'wīl* of the statements of Ibn Abbās) not only contradict the *Salaf* but also their followers from the *Mufasssīrīn* and the *Fuqahā'* and the *Muhaddithīn*. So in other words, they have contradicted "*Al-Firqat An-Nājiyah*" (i.e. The Saved Sect)." – End of Excerpt

So here we find a clear definition with an unmistakable context in which the *Shaykh* has used and encompassed the terms "*Kufr 'Amalī*" and "*Kufr I'tiqādī*" and linked them to a specific topic; in this case, 'Ruling by Other Than What Allāh Revealed'.

So let us go back to the *Bātil Ta'wīl* of www.salafipublications.com, where they have attempted to beguile their readers into accepting *Shaykh* Al-Albānī's usage of "*Kufr I'tiqādī*". They have stated that when the *Shaykh* uses "*Kufr I'tiqādī*" he means by that all actions, statements and beliefs, which nullify *Islām*. And this is because, once a person's

¹⁵⁷ And the questioner here is most definitely referring to what we have established in PART 1 of this series, wherein we proved with evidences from the *Qur'ān*, the rules of *Tafsīr*, the rules of language, the understanding of the *Salaf* with authentic narrations, and the understanding and explanations of the leaders of *Ahl As-Sunnah* in *Tafsīr* and historical facts, that the particular narrations of Ibn Abbās and Abī Majlis and Tāwūs and other than them, which refer to the minor form of *Kufr* in 'Ruling by Other Than What Allāh Revealed', refers only to the application of this *Āyah* upon the rulers of *Banī Umayyah* from the *Khawārij* when the rulers left the *Hukm* of Allāh in specific instances rather than legislating fabricated laws. So refer to that for a refresher if necessary.

¹⁵⁸ Yet we have aptly answered it in some 17 pages of *Salafī*-based principles and evidences. Look to pages 45 – 62 of PART 1 in our series.

Islām has been nullified, he no longer has *Īmān* in his beliefs – therefore his *Kufr* can be called *Kufr I'tiqādī* or *Kufr* of the beliefs. And this is because, once the *Īmān* has been removed from the heart, *Kufr* takes its place. So the term *Kufr I'tiqādī* is used this way by *Ahl As-Sunnah* because it refers to the status of the heart and the beliefs **after** *Kufr Akbar* has been committed by way of a statement, an action or a belief.¹⁵⁹

But we see in the above words of *Shaykh* Nāsir, may Allāh be merciful to him, in which he states, “**Either he does not act upon this *Hukm* due to disbelief in it...**” and follows these words immediately with “**...then this person is from the people of the Fire. He will remain therein eternally...**” And this means that the person who does not “...act upon this *Hukm*...”¹⁶⁰ while at the same time, he “...disbelieves in it...” has committed, what *Shaykh* Al-Albānī has called “*Kufr I'tiqādī*”. So the *Shaykh* could not possibly be using this terminology as the ‘*Ulamā*’ from *Ahl As-Sunnah* have used it because when they use it, they mean by that, the result of *Kufr* and not the source. However, *Shaykh* Al-Albānī, may Allāh be merciful to him, is not referring to the result of *Kufr*, rather he is referring to what accompanies the action at the time it is committed – in this case, “**...disbelief in it...**” So this would be the source according to him.

And what makes this definition even more limited to what we have stated, is the next occurrence of the term *Kufr I'tiqādī* in which he states, “...he follows it due to desire, not out of belief **and he only acts upon it as an action of those *Kuffār* who do not believe in *Islām*.**’ **So there are no words for this person, concerning the *Kufr I'tiqādī*.**”

So what is apparent from this text, is that if this person does not accompany his action with a belief at the time it is committed, then this could not ever be *Kufr I'tiqādī* because it is merely an action. So the *Shaykh* has negated the possibility of describing this action as *Kufr I'tiqādī* when it is an action unaccompanied with a belief. And according to the definition of the *Shaykh*’s usage, as established by the authors of www.salafipublications.com, this directly implies that a person will not have his *Islām* nullified by this action, ever unless it is accompanied with a belief at the time it is committed. And this usage of the terminology was not only with respect to this particular action, rather it is held upon this meaning whenever the *Shaykh* uses the term *Kufr I'tiqādī* and this is a huge refutation against the deceivers of www.salafipublications.com.

And finally, the third and last occurrence of the *Shaykh*’s usage of the terms *Kufr ‘Amalī* and *Kufr I'tiqādī* come in the following text, in which he said, “**If the person does not act upon it because of belief, then he is a *Kāfir*** but if he does not act upon it, while believing in it, **but only leans away from it occasionally, then this is *Kufr ‘Amalī*.**” So this is a confirmation of what we have established in the first quotation of this narration from the *Shaykh* and it affirms what we alleged to the letter. And this is that the *Shaykh* includes in his use of the category of *Kufr ‘Amalī* anything which is an action. And the

¹⁵⁹ And this was the usage employed by *Imām* Ibn Al-Qayyim and *Hāfith* Al-Hakamī, may Allāh be merciful to them, as we have demonstrated in an earlier discussion. And these were the very statements, which the likes of www.salafipublications.com have attempted to make *Qiyās* with *Shaykh* Al-Albānī’s words, hoping, vainly that the obvious differences would not be detected.

¹⁶⁰ And we see by the context that this means, “...rule with it...”

reason is not as the authors of www.salafipublications.com have claimed – that he considers all actions of *Kufr Al-Asghar* to be synonymous with *Kufr ‘Amalī* – rather, it is because he considers all actions, which are unaccompanied with a belief of *Kufr Al-Akbar*, to be the type of *Kufr*, which does not remove one from the *Millah* of *Islām* on their own. And the furthest he would go in this matter is to say that certain actions indicate that *Kufr* existed in the heart at the time they were committed. And if this is not a concept from the *Murji’ah*, then where did it come from!?

Conclusion of the Analysis of the *Ta’wīl* of www.salafipublications.com

We now come to the end of our in-depth analysis of the futile attempt of the authors of www.salafipublications.com and we can establish the following without doubt in our conclusion:

1. Although the terms “*Kufr I’tiqādī*” and “*Kufr ‘Amalī*” are, at times, used to be synonymous with *Al-Kufr Al-Akbar* and *Al-Kufr Al-Asghar* by *Ahl As-Sunnah Wa Al-Jamā’ah*, there is a limited usage for these terms and what they imply about the result of *Kufr*.
2. A point-by-point comparison of the application of *Shaykh Al-Albānī*’s usage of these terms with those from *Ahl As-Sunnah Wa Al-Jamā’ah* who make *Takfīr* for the perpetrator of actions, themselves, reveals that the he could not have been using these terms in the same way that they did.¹⁶¹
3. The only conceivable understanding from the usage of the terms “*Al-Kufr Al-I’tiqādī*” and “*Al-Kufr Al-‘Amalī*” is that he means by them that a person only disbelieves from his beliefs and not from his actions.¹⁶²

¹⁶¹ And this was more than clear when we discussed the usage from the likes of Ibn Al-Qayyim and Hāfīth Al-Hakamī, may Allāh be merciful to them.

¹⁶² And the evidence from his own words is so plentiful from within this project such that it is hardly possible to turn to a single page of this document and not stumble on one quote or another which would prove this beyond any reasonable doubt. And from them are the following statements:

Shaykh Al-Albānī: “You...may Allāh bless you...have you paid attention previously and just now during this sitting, that the *Kufr* is an action of the heart and not an action of the body? Did you pay attention to this or not?!” and: “...that the sin, whatever sin it is, it is *Kufr ‘Amalī* and not *I’tiqādī*...”

Final Words of Advice to the Authors of www.salafipublications.com

O people of desire and deception:

You have brought your best foot forward and have fallen on your faces. Your hounding and barking has been silenced and we see that what remains, after your so-called “Blazing *Salafī* Meteor” has fizzled, is hollow, empty rhetoric which exists only to reassure yourselves. Is this all you were able to come up with in your explanation of the “Creed of Imām al-Albānī on Kufr”? Is this fruitless *Ta’wīl* of the words of *Shaykh* Al-Albānī all you were able to derive to come to his defense? What an embarrassment for you. Still, it is not too late for you to repent and give up your fruitless *Taqlīd*. Why don’t you put down your Thesaurus and instead, turn to the books of *‘Ilm* instead of sipping at the *Irjā’* springs of your mentors such as ‘Alī Al-Halabī and his ilk? And although I have certainly not written this project in the same spirit as its predecessor¹⁶³ and the one which I addressed to you privately¹⁶⁴ along with the email correspondence before it, which were admonitions and words of counsel and advice, I have not totally given up hope for you to return to the *Salafiyyah* which you claim to call to.

The issue of the *Irjā’* of *Shaykh* Al-Albānī – in reality – is not a hugely important matter to us. Rather we are concerned with the *Usūl* of *Īmān*, *Kufr* and *Takfīr* and only when you people declared your *Walā’ Wal-Barā’* based upon what others say about the *Shaykh*, and you attack them senselessly, and your only allegiance is to personalities and not to the evidence of the *Qur’ān* and the *Sunnah*,¹⁶⁵ and other than that from your wicked methodology, which disguises itself as *Salafiyyah*, then it became obligatory upon us to refute and expose your mischievous nature with project after project and treatise after treatise until your threat and danger upon the English speaking *Salafī* youth is eliminated. And as long as you continue tying the matters of ‘Ruling by Other Than What Allāh Revealed’ and the *Usūl* of *Takfīr* to the issue of *Shaykh* Al-Albānī, then we will continue to demonstrate and refute his errors with pure, clear evidence from the texts of *Ahl As-Sunnah Wa Al-Jamā’ah*, and in doing so, we will expose your writings as the fraudulent pseudo-*Salafī* nonsense that they are.

Your attacks upon the ‘*Ulamā’* such as Abū Basīr ‘Abdul Mun’im Mustafa Halīmah, Muhammad Qutb and *Shaykh* Safar Al-Hawālī etc., has no effect upon our writings and we have distinguished ourselves from you by adhering to the evidence and the principles – something that is foreign to your approach – and we have not busied ourselves in the defense and fortification of the personalities whom you hate. Rather we have gone to the heart of the issues at hand and addressed them firstly and foremost and these are what

¹⁶³ PART 1 in this series

¹⁶⁴ Entitled “Exposition and Refutation of *Irjā’*”

¹⁶⁵ And what clearer definition and description of a “*Hizbī*” can there be?!

concern the true adherents of *Salafīyyah* and *Sunniyyah*. *Wa Al-Hamdulillāh*. As for your lying upon them and reviling them and slandering them, then this is between you and your Lord and they, no doubt, will take their rights from you on the Day of Judgment. So delight in the time you have in this *Dunyā* because a day is coming in which no one will escape their debts as the Messenger of Allāh صلى الله عليه وسلم said, "The *Thulm* is three: A *Thulm* that Allāh will not forgive, a *Thulm* that He will forgive and a *Thulm* that He will never ignore. The *Thulm*, which Allāh does not forgive, is *Shirk*. Allāh said:

"Verily! Joining others in worship with Allāh is a great *Thūlm* (wrong) indeed," however, the *Thulm* which is forgiven is the *Thulm* that is between themselves and their Lord. And the *Thulm*, that Allāh will never ignore is the *Thulm* of the slaves towards one another until it is settled between them."¹⁶⁶ And also from Abī Hurayrah, may Allāh be pleased with him, that the Prophet صلى الله عليه وسلم said, "Whoever has wronged his brother of honor or anything else, he must correct it today before there will be no *Dīnār* or *Dirham* (i.e. no money will help them on the Day of Judgment). If he has good deeds, they are taken from him according to the amount of his wrongdoing and if he has no good deeds, he takes from the sins of the one whom he was done wrong to and they are carried upon him."¹⁶⁷

However, your repentance and turning to the Straight Path seems unlikely and this is distressing indeed, because you have been raised and taught that this approach, which you call the "Methodology of the *Salaf*",¹⁶⁸ is what defines you as *Salafīs* and members of *Ahl As-Sunnah Wa Al-Jamā'ah*. And as long as you maintain this doomed, false association, the possibility of your guidance seems truly remote. Perhaps the only way for you to see the clear error that you are upon is to reflect and take notice of how simple it was for us to defeat you, while at the same time, taking evidence against you from your own web site. Because, after the wounds and humiliation and embarrassment of this fact fades, there is a valuable lesson to be taken from this experience. So allow your desires and your pride to be subdued momentarily and focus on what has been presented and there may be a narrow opportunity for you to seize some redemption. And we ask Allāh to guide you and ourselves and the entire Muslim *Ummah*. And I close by saying that this small project has come from me after research and interrupted writing sessions. So I have attempted to reference my source material as thoroughly as possible and I urge the reader to verify our translations and contexts by going to the original texts to validate our narrations and quotations etc. And I say: Whatever truth has been conveyed in this project has come from Allāh, *Ta'āla* Alone and unassociated. And whatever mistakes and shortcomings are herein, they are from myself and the *Shaytān*, my enemy.

Abū Huthayfah Yūsuf Al-Kanadī

Abū Sulaymān Haythem Ash-Shāmī

At-Tibyān Publications
Rabī' Al-Awwal, 26, 1422 H

¹⁶⁶ "*Sahīh Al-Jāmi' As-Saghīr*", #3,961 *Shaykh* Al-Albānī declared it *Hasan*

¹⁶⁷ Narrated by Al-Bukhārī

¹⁶⁸ And what an insult to the *Salaf* and their noble Methodology